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Essays on the Nature and Principles of Taste. By the Rev. Archibald Alison, LL. B. F. R. S. Edinburgh. 4to. 16s. in Boards. Robinsons.

WHILE the analysis of the various emotions of the human mind was yet unattempted, taste was placed on a throne, and dictated in the decisive tone of a despotic monarch. Aristotle, who first made philosophy subservient to the pleasures of the mind; and by a regular logical investigation, taught us not only how we were pleased, but when we ought not to be so, did not proceed farther than those attempts which the judgment could decide on; and his appeals were chiefly made to our judgment, and were deduced from works of acknowledged merit. In these it was often easy to give the reason for our approbation; but various parts of poetical invention, various flights of a brilliant ardent imagination, eluded his skill; and at best, it was a partial and an incomplete view. To explain the nature of that principle which we call taste, is not only necessary to distinguish the emotion which rises in our minds, and, as Mr. Alison with strict propriety observes, to separate it from the accidental causes of pleasure, but to examine the powers by which it decides, and the sources from which it is drawn. Aristotle chiefly examined one of these sources, poetic imagery, and traced it up to imitation: this is indeed a varied subject, and in his writings it is dilated with skill; but in a metaphysical view, much more remains to be done. In more modern times, we may mention Dr. Gerard's work on Taste, and the more valuable remarks in Dr. Blair's Lectures; but whoever has proceeded far in this investigation will soon discover that the subject has hitherto been imperfectly pursued.

'Taste (says Mr. Alison) is that faculty of the human mind by which we perceive and enjoy whatever is beautiful or sublime in the works of art.' We dare not say that this definition is erroneous, for it is so general, that error is almost impossible. Perhaps if he had said, perceive and discriminate whatever is beautiful and sublime in the works of nature and

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of art, it would have been more unexceptionable; for taste does not imply enjoyment, and it is applicable to natural scenes, as well as the labours of the artist: in each too, it is often necessary to discriminate parts executed with taste, from others where the exertion of that faculty is not equally conspicuous. Discrimination is also an essential requisite, since it implies judgment; and the man of taste must be a man of judgment; or, from frequent contemplation, have acquired the habit of discrimination, which is often substituted for it. Mr. Alison next observes, that, in enquiring into the principles of taste, it is necessary to investigate the nature of those qualities which produce the emotion; and 2dly, the nature of that faculty by which the emotions are received. Yet some enquiry into the effect produced on the mind when these emotions are felt, must, he thinks, be premised; for, with the emotions of taste, other accidental emotions of pleasure are often excited, either those which arise from other qualities of the object, those of agreeable sensation, or those general ones which arise from the exercise of our faculties. There is one other source of accidental pleasure which our author has omitted, or has not employed in the sense we affix to it, though it is a more copious one, and more frequently occurs to confuse our experience than any other, viz. the circumstance of association; for what we have enjoyed in a situation otherwise delightful, we feel to be beautiful and advantageous in itself. The first preliminary part is the object of the present volume, and Mr. Alison goes no farther than to ascertain the effect produced on the mind. The two Essays, therefore, in this volume, are on the 'nature of the emotions of sublimity,' and on 'the sublimity and beauty of the material world.'

Our readers will, probably, by this time have perceived, and if they should chance to recollect what we have formerly observed, they will soon discover that by taste we mean a quality very different from that which Mr. Alison purposes to examine. In our remarks on taste, we had occasion not long since, to attempt analysing this fleeting indeterminate idea; and we thought that it consisted in an acute perception and an accurate judgment of those parts of a body or subject which were beautiful, and we may now add, sublime. This we have hinted above, and the necessity of judgment in establishing the pretensions to taste, we need not again insist on; the acuteness of perception, and perhaps its accuracy, must be equally undisputed. We do not perceive that any peculiar quality of the mind is necessary to explain the decisions of taste, strictly and accurately considered. Like some other mental exertions, the peculiarity does not depend on new powers, but on a modification

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tion and particular exertion of those which we possess. But we must not go out of our way, for the work before us furnishes many subjects of remark.

The nature of the emotions of sublimity and beauty are connected, in our author's opinion, with the imagination, that power of the mind, which, from an idea excited, will wander through others, connected more or less intimately with it; which will involve and recombine ideas formerly entertained; or when morbid, will pursue trains little connected with the visible object, and, by an incongruous mixture, form a new world of monsters of its own creation. But by mixing imagination with our emotions of pleasure from beautiful objects, we suspect that Mr. Alison has confused the subject. We may certainly receive pleasure from a beautiful scene, a well executed painting, or a charming object, without pursuing the emotions excited. If he would change the position, and enquire into the source of our pleasures from these objects, we would allow that it was a very proper subject of consideration. But we may certainly be pleased with an object in itself either as beautiful, or feel an awful terror from a scene, as it is sublime, without pursuing the collateral ideas suggested by the imagination. Yet if we allow our author's position, we must own that he has illustrated it with singular skill and great beauty. We shall first select one of his cooler representations, in which we perceive the exertions of the principle which we would strictly call taste.

' When we sit down to appreciate the value of a poem, or of a painting, and attend minutely to the language or composition of the one, or to the colouring or design of the other, we feel no longer the delight which they at first produce. Our imagination in this employment is restrained, and instead of yielding to its suggestions, we studiously endeavoured to resist them by fixing our attention upon minute and partial circumstances of the composition. How much this operation of mind tends to diminish our sense of its beauty, every one will feel, who attends to his own thoughts on such an occasion, or who will recollect how different was his state of mind, when he first felt the beauty either of the painting or the poem. It is this chiefly, which makes it so difficult for young people, possessed of imagination, to judge of the merits of any poem or fable, and which induces them so often to give their approbation to compositions of little value. It is not, that they are incapable of learning in what the merits of such compositions consist, for these principles of judgment are neither numerous nor abstruse. It is not, that greater experience produces greater sensibility, for this every thing contradicts; but it is, because every thing, in that period of life, is able to excite their imaginations, and to move their hearts, because they judge of the composition, not by its merits, when

compared with other works, or by its approach to any abstract or ideal standard, but by its effect in agitating their imaginations, and leading them into that fairy land, in which the fancy of youth has so much delight to wander. It is their own imagination, which has the charm, which they attribute to the work, that excites it; and the simplest tale, or the poorest novel, is, at that time, as capable of awakening it, as afterwards the eloquence of Virgil or Rousseau.

The mentioning Virgil is a little unfortunate, since he is an author whose beauties are probably discovered better in this cool compassionate criticism, than those of any other. But the critic who, like Johnson, would examine in this way the odes of Gray or of Akenfide, we should suspect capable of attempting to measure infinity with his rule, or to calculate eternity with his pen. When Mr. Alison pursues his system, he loses sight of taste, and wanders into the region of imagination; and when they produce such remarks as the following, we forgive the wandering and even rejoice in the offence.

‘The effect which is thus produced, by associations, in increasing the emotions of sublimity or beauty, is produced also, either in nature, or in description, by what are generally termed picturesque objects. Instances of such objects are familiar to every one’s observation. An old tower in the middle of a deep wood, a bridge flung across a chasm between rocks, a cottage on a precipice are common examples. If I am not mistaken, the effect which such objects have on every one’s mind, is to suggest an additional train of conceptions, beside what the scene or description itself would have suggested; for it is very obvious, that no objects are remarked as picturesque, which do not strike the imagination by themselves. They are, in general, such circumstances as coincide, but are not necessarily connected with the character of the scene or description, and which at first affecting the mind with an emotion of surprise, produce afterwards an increased or additional train of imagery. The effect of such objects, in increasing the emotions either of beauty or sublimity, will probably be obvious from the following instances.

‘The beauty of sunset, in a fine autumnal evening, seems almost incapable of addition from any circumstance. The various and radiant colouring of the clouds, the soft light of the sun, that gives so rich a glow to every object on which it falls, the dark shades with which it is contrasted, and the calm and deep repose that seems to steal over universal nature, form altogether a scene, which serves perhaps better than any other in the world, to satiate the imagination with delight: yet there is no man who does not know how great an addition this fine scene is capable of receiving from the circumstance of the evening bell. In what, however, does the effect of this most picturesque circumstance consist? Is it not in the additional images which are thus suggested

suggested to the imagination? images indeed of melancholy and sadness, but which still are pleasing, and which serve most wonderfully to accord with that solemn and pensive state of mind, which is almost irresistibly produced by this charming scene.

‘The sublime is increased in the same manner, by the addition of picturesque objects. The striking image with which Virgil concludes the description of the prodigies which attended the death of Cæsar, is well known:

‘*Scilicet et tempus veniet cum finibus illis
Agricola, incurvo terram molitus aratro,
Exesa inveniet scabrâ rubigine pila:
Aut gravibus rastris, galeas pulsabit inanes,
Grandiaque effosis mirabitur ossa sepulchris.*

‘There are few passages more sublime in the *Pharsalia* of Lucan, than the description in the third book, of one of Pompey’s armies, blocked up by Cæsar in a part of the country where there was no water, and where the soldiers were perishing with thirst. After describing very minutely, the fruitless attempts of the army to obtain relief, and the miserable expedients with which they endeavoured to supply their wants, he proceeds in the following nervous and beautiful lines, of which, I am persuaded, the last circumstance is too striking to require any comment:

‘*O fortunati, fugiens quos barbarus hostis,
Fontibus immistos stravit per rura veneno.
Hos licet in fluvios saniem, tabemque ferarum
Pallida, Dictæis, Cæsar, nascentia faxis
Infundas aconita palam, Romana juvenus
Non decepta bibet.—torrentur viscera flamma
Oraque sicca rigent squamosis aspera linguis;
Jam marcent venæ, nulloque humore rigatus
Aëris alternos angustat Pulmo meatus,
Rescissoque nocent suspiria dura palato.
Pendant ora siti, nocturnumque aëra captant.
Expectant imbres, quorum modo cuncta natabant
Impulsu, et siccis vultus in nubibus hærent.
Quoque magis miseros undæ jejunia solvant
Non; super arentem Meroen, Cancrique sub axe
Qua nudi Garamantes arant, sedere, sed inter
Stagnantem Sicorim et rapidum, deprensus Iberum
Spectat vicinos, sitiens exercitus, amnes.’*

We are sorry that we have not room for any more.

In describing the emotions of the mind in consequence of association, the author shows that those adventitious circumstances should be separated from, instead of being connected with taste. He involuntarily acknowledges, p. 16. that the scenes themselves may be little beautiful, but they borrow their influence from association, from an association with objects where taste is not concerned.

In pursuance, therefore, of the author's plan, which is to consider the effects produced by objects of beauty and sublimity, he proceeds to investigate the nature of those trains of thought which are produced by such objects and attended either with pleasure or with awe: and the difference, he thinks, in their being ideas of emotion, and the law by which their succession is regulated, appears to be that of a natural uniform connexion. He concludes, that the effect 'produced on the mind by objects of taste may be considered as consisting in the production of a regular consistent train of ideas of emotion.' In these discussions again, we constantly feel the difference of our opinions respecting taste, which may originally be referred to the word 'enjoy' in the definition. Mr. Alison thinks it absurd to say, that an object indifferent or uninteresting can be beautiful or sublime; or, in other words, excite emotions of taste. A well-proportioned column or building, the statue of the Apollo Belvidere, the Farnese Hercules, may be objects of taste, and may be pronounced beautiful; but, independent of the excellence of their proportions, we do not see how the affections are engaged so as to make them interesting, or how they excite emotions beyond those which arise from the eye not being offended by a disproportioned part or an unpleasing attitude. The man of taste may examine every part coolly without forfeiting, we think, his pretensions to this quality. But let us see how the author escapes from this difficulty.

'There is no production of taste whatever, which has not many qualities of a very indifferent kind; and there can be no doubt, both that we have it in our power to make any of these qualities the object of our attention, and that we very often do so, without regarding any of those qualities of emotion upon which its beauty or its sublimity is founded: in such cases, I believe every one has felt, that the effect upon his mind corresponds to the quality he considers.

'It is difficult, for instance, to enumerate the various qualities which may produce the emotion of beauty, in the statues of the Venus de Medicis, or the Apollo Belvidere; yet it is undoubtedly possible for any man to see these master-pieces of statuary, and yet feel no emotion of beauty. The delicacy, the modesty, the timidity of the one, the grace, the dignity, the majesty of the other, and in both, the inimitable art with which these characters are expressed, are, in general, the qualities which first express themselves upon the imagination of the spectator; yet the man of the best taste may afterwards see them, without thinking of any such expressions. He may observe their dimensions, he may study their proportions, he may attend to the particular state of their preservation, the history of their discovery, or even the nature of the marble of which they

they are made. All these are as truly qualities of these statues, as their majesty or their grace, and may certainly, at particular times, happen to engage their attention of the man of the most refined taste. That in such cases, no emotion of beauty would be felt, and that before it could be felt, it would be necessary for the spectator to withdraw his mind from the consideration of such unaffecting qualities, is too obvious to require any illustration.

Mr. Alison appears still constant to his position, though we think his subject is a much more general and extensive one than taste. But as we have sufficiently elucidated his system and our own, we may now be permitted to step on a little faster. Perhaps it would be unjust to conclude our account of this Essay without noticing that excellent section where Mr. Alison treats of the necessity of our emotions being uniform, not distracted by uninteresting subjects, languid, adventitious, or disgusting circumstances, insipid, prosaic, or vulgar language. It contains much good, and if not occasionally too fastidious, elegant and judicious criticism.

If our emotions of beauty and sublimity arise from a regular consistent train of ideas of emotion, and the emotions of taste arise only from a simple emotion, or from objects capable of exciting such a simple emotion, a difficulty occurs whose solution is the object of the second essay, viz. what is the source of the sublimity and beauty of the material world? The author endeavours to show, that not matter, but the qualities of matter are the objects of our emotions; and that with each quality we have some pleasing and affecting association, which is the sole cause of the emotions of sublimity and beauty. The qualities of matter, Mr. Alison observes, 'are not to be considered as sublime and beautiful in themselves; but as either sublime or beautiful, from their being the signs or expressions of qualities capable of producing emotion.' It was a doctrine of the Peripatetics, revived by some later authors, that matter is not beautiful in itself, but derives its beauty from the expression of mind. Perhaps if the words 'expression of' were omitted, the position would be strictly true; and, in other words, it might be said that beauty of matter was a secondary quality without existence, except relatively to the mind, which perceives and appreciates it. Our author, in his refinement, comes very near to this idea, when he concludes that the beauty and sublimity of the qualities of matter arise from their being the signs or expressions, 'of such qualities as are fitted by the constitution of our nature to produce emotion.'—But we must defer the farther consideration of this subject for the present; it would render our article too extensive.

The Rural Economy of Gloucestershire; including its Dairy: together with the Dairy Management of North Wiltshire; and the Management of Orchards and Fruit Liquor in Herefordshire. By Mr. Marshall. In Two Volumes. (Concluded from Vol. LXVIII. p. 454.)

IN pursuing the observations on this district, Mr. Marshall proceeds to speak of the management in North Wiltshire, the north-western part of that county which has on its east Berkshire, on the south Somersetshire, on the north the Cotswold Hills and a part of Oxfordshire, and on the west the South Wolds of Gloucestershire. It comprehends that part of Wiltshire which is to the north and the west of the Wiltshire Downs. Of this district the surface is uneven, though, on the whole, it rises in the middle: the springs are numerous, and, according to the declivity, fall into the Thames or the Avon. About two-thirds is grass-land, one-fourth arable, and the rest woodland: medium rent is about twenty-five shillings annually. Our author considers distinctly the management under the different heads of estates, farms, soils, water, herbage, cows, and the general conduct. The farms are large, and seem to have been long in grass: the soil, in general, a rich deep productive loam, sometimes of a stiffer clay. The subsoil is frequently a calcareous rubble, and occasionally a rock, which, in detached spots, rises to the surface: in the low grounds under-draining is necessary. The dairies are large; the species of cow, the long-horned; and the medium price from twelve to fifteen pounds, with the calves at their feet. The cows are of a prime kind, as may be supposed from the price. Some farmers keep a few sheep among the cows; but our author thinks that it, in general, impoverishes the pasture of cattle.

But the great staple of North Wiltshire is making cheese; and, though it is distant from the business of a literary reviewer to penetrate the recesses of the dairy-room, and intrude on the mysteries of the Bona Dea, yet our anxiety to give every kind of information has induced us to depute one of our corps for this purpose. The business was not new to him, and we trust he has returned not without profit. It is first necessary to give a short account of the process. Cheese is, strictly speaking, the hardened curd of milk: curd hardened by excluding the watery particles, by means of pressure, and consolidated by age. Curd of this kind, where the watery parts only are excluded and the oily retained, is distinguished by the following 'excellencies' and 'defects.'

'Cheese of the first quality;—that which comes as near perfection as the nature of it admits of, or as art can probably approach,

proach,—is of a close even contexture; of a firm but unctuous consistency; of a mild flavour, while young; acquiring, by age, an agreeable fragrance. If a cheese of this quality be *ironed*, it has somewhat the appearance of firm butter; or of wax moderately warmed. If the plug be gently rubbed, the substance of the cheese seems to melt under the finger, which wears it down, as it would fine clay duly moistened. If the end of the plug be pinched, it yields to the pressure without crumbling; grinding down between the fingers to an impalpable matter—Cheese of this description, like wine of a good vintage, improves, by age, in mellowness and flavour.

‘The defects of cheese, in this district, are, *porousness*, *hollowness*, *dryness*, and *partial rottenness*: the *fly*,—so much to be dreaded in Norfolk,—is not *known* here!—where maggots are thought to breed *naturally* in good cheese.

‘*Porousness*. The substance of cheeses, having this defect, may be sufficiently unctuous and cohesive; but the contexture is broken, by cells of different magnitudes; and the flavour invariably bad; being pungent to the taste, and offensive to the smell.

‘*Hollowness*. This defect appears to be, generally, though not always, produced by the same cause, operating in a different manner. In that, the expanding air is distributed: in this, it is collected: cleaving the cheese in the middle: making it bulge out, generally in the center; but sometimes partially toward one edge. The effect, too, is the same: both of them leaving, in most cases, a pungency of taste, and disagreeableness of smell; qualities, which are increased by age. Porousness seems to be a weaker effort: hollowness a higher stage of defect.

‘*Dryness*. The contexture of cheese, under this defect, is loose and incohesive. If a plug be drawn it is hard and dry to the touch; and crumbles under pressure. It wants unctuousness and flavour; being insipid to the taste, and inodorous to the smell. This description of cheese is likewise liable to cleave in the middle.

“*Whey Botches*” appear on the surface; and are understood to be caused by what is called “*slip-curd*”—namely curd, from which the whey has not been duly expressed. This theory however, does not appear to me to be altogether satisfactory.’

In North Wiltshire the milk is pure without any thing added to weaken and debase it: the rennet is made in the usual way, and it is not common to try the heat of the milk even by the hand. The heat therefore differs, and it is found to vary from 87° to 91°. From some experiments tried, we think the curd will not be equable and tender, when the milk is colder than 80°, and, in some places, when milked at a distance, it is common to heat it nearly to that degree. In about an hour it is usually coagulated, and the management of the curd requires very nice care. It is cut or broken into large fragments, and the

the whey gradually oozes out; or the same end is answered by the opposite plan, agitating it with violence, and breaking it down very minutely: the object is in both the same, for it is essential only that the curd should subside equably. The former practice is undoubtedly the best, for when violent agitation is used, *unless the curd is very hard*, the whey seldom comes off 'green' and 'pure.' The curd is now collected again with a dish, or, in some counties with the hand, which we think brings it together more smoothly; but it still contains much whey, which, when the curd is compacted together, and has acquired some solidity, is separated by cutting it into thin slices. After this, in Wiltshire, the curd is scalded, that is, washed by the affusion of water very near the boiling state, after being cut into cubes or slices, and salted*, a practice which we cannot readily explain, except that it coagulates the curd more strongly, while the salt prevents the escape of the oil, and, by the retraction, induces it to press out the whey more completely. It is then put into the vats, or moulds, and pressed with a heavy weight: the cheese is vatted while warm. This is nearly the practice described by our author, which we have related with some of the varieties employed in other places, omitting only the colouring, and the chamber-management, which have little connection with the perfection of the process.

The practice, as Mr. Marshall observes, is empirical; and this is an object of great importance in the general produce of the county. He calculates that the annual produce of milk from a cow is three or four hundred weight, though nearer the latter than the former. (After all, we believe, he means cheese; but this is of little consequence to the general calculation.) Supposing one-third of the district to be appropriated to cows, and each acre to yield annually 100 weight of cheese, no unfair supposition from his premises, the aggregate produce is 5000 ton per annum. The difference between thin cheeses and loaf cheeses is generally about ten pounds per ton, and at least half the quantity made is thin cheeses, the inferior sort: consequently North Wiltshire loses annually 25,000 pounds by the imperfection of cheese-making.

In every part of the process it is essentially requisite that the milk should curdle equably, and to this every peculiarity of it is directed. For this reason the vell (a calf's stomach carefully cleaned and salted) is preferred, since a more active curdling makes the milk concrete in hard knobs, air is entangled, and the oil is expressed with the serum. To an error in this respect

* In Somersetshire it is scalded with whey, without being previously salted.

the defects arising from porosity and heaving, are, we think, in part owing. The porous cheese undoubtedly contains air, blended minutely with the particles of curd; and in the 'hoven' cheese, the air is united in larger masses. In cheese there are many fermentible ingredients, and air is only necessary to this operation going on. To the extrication of air, therefore, from fermentation, and to this process being assisted by the accidental presence of air in some minute cells, the heaving is, we think, to be often attributed. That some powerful cause is employed, appears from cheese 'heaving' under the press; and that this cause is fermentation we may be certain from its having sufficient power, and from the result, which is a pungent acid, often mixed with putrid particles. The cheese, from the Gruyeres in Switzerland is full of 'eyes,' and, in these, we find a yellowish oil and a putrid acrimony, which is highly exalted by toasting: we meet in it also other marks of the curd not being uniform, carefully collected, or vatted. Mr. Marshall, without looking at this plain and obvious explanation, tries some experiments on 'hove' cheese, and finds in it a resinous matter, which he traces to the aromatic flowers, and thinks that, in some farms, cheese will heave, whatever be the care employed. We are warranted in saying, that in eight times out of ten, it is owing to a defect in conducting the process. If a curd is equable and tender, does not come too soon, is collected with care, and properly vatted, this appearance will not be discovered. We have examined the yellow matter in the cells, and find it oily, if our author pleases resinous, though his proofs in this point are defective; and we will tell him whence it proceeds. Milk contains, we have said, fermentible particles, which will necessarily produce an acid; but, independent of these, it contains a distinct acid, which is capable of assuming the form of air, and we would refer Mr. Marshall, for the proof of its existence, to the peculiar acid smell of many dairies, especially those which are a little neglected, though it is, at times, obvious in the neatest. When the air is entangled in the cheese, and, in pressing, the little remaining serum exudes, a fermentation takes place, and a true acetous acid is formed, as well as this peculiar acid separated. The cheese expands with the force always observed in fermentations, and which no other theory will explain. The cells thus formed, the oil of the cheese will exude from their surfaces, and, combining with this acid, form the resin which our author has observed. That this is not wholly an hypothesis, is evident from the resin invariably adhering to the sides of the cells; and that it does not come from the aromatic plants is evident from its never retaining any peculiar flavour or smell, though those of the camphorated plants, while

while fluidity remains, are indestructible. The smell or taste is that of putridity, combined with an acid of a very penetrating volatile nature.—Our author's observations on the desiderata necessary to rescue this process from its empirical state are judicious, and deserve attention.

Herefordshire is bounded on the east and west by the Severn and the Wye, and, so far as relates to Mr. Marshall's object, it is not necessary to be more particular. The beauty and fertility of this county are well known: on the east the soil is a stiff clay, and on the west somewhat lighter; but each is equally fertile. The roads are in very bad repair. It is enclosed, and corn predominates, though not in a great degree; for Herefordshire contains much grass-land and wood. The objects of husbandry are fruit-liquor, cattle, sheep, swine, corn, and hops: the three first are chiefly attended to in this account.

The cattle are the middle horned, and represented as of a superior kind for fattening early and for draught: indeed our author's aversion, we do not think it an unreasonable one, to the long-horned cattle is every where conspicuous: the oxen are chiefly bred in the north-western part of the county. The sheep are the ryelanders, a small, white-faced, hornless breed, whose wool is not copious, but, in fineness, comes very near to Spanish wool, and sells for two shillings a pound, when the other is but three, and the common wool at four-pence. The sheep are cotted, as they are too tender to bear being folded: besides, *it is said*, that cotted sheep never rot. Mr. Marshall urges, with great propriety, the necessity of attending to this breed of sheep; and *we know*, that the general prevalence of the large Lincolnshire breed has been highly injurious to our woollen manufactory. The farmer looks to his general profit; and the size of the carcase more than compensates for the bad quality of the wool: perhaps it might be an object worthy the attention of the Society for the Encouragement of Arts, to give bounties for the largest flocks of ryelanders, for we have much reason to believe that the alarm occasioned by the supposed smuggling of wool to France arose chiefly from its scarcity on account of the general prevalence of the Lincolnshire breed, whose fleeces are almost too coarse for any purpose but the making of rugs.

The most important part of this volume relates to fruit-liquor, or rather cyder and perry; for though pears and apples are occasionally intermixed, yet we must confine our observations within narrower limits. Mr. Marshall is correct, when he says the only species of apple is the wilding-crab: the others are the children of art, and those who would wish to improve their sorts, will find it advantageous to attend to our author's directions. The proof of the originality of this species is, that
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every variety soon degenerates to it, and even grafting will not for ever continue the sorts : from some experiments, however, we suspect that the grafts should be changed, and we doubt whether art is not carried too far in grafting peculiar sorts on peculiar stocks. Grafts from a degenerating tree we have seen succeed in another county ; and the stock should be occasionally changed for the vigorous wilding. For the apple, notwithstanding our author's objections, we are indebted to France, at least for the table-fruit. The Rennette of different kinds is allowed in consequence of its name : why then should not we allow the Pippin (Pepin), the Quarrington (Charenton) of the West, the Nonpareil of Devonshire, &c. &c. ? Miller tells us that the golden pippin is peculiar to England, but it is only peculiar as the soil is suitable, and as it grows here in peculiar perfection. The Stire and the Hagloe-crab, the most famous cyder apples of Herefordshire, are kernel-fruits : we would recommend the crossing them occasionally with a wilding stock, for the canker is only the old age of a tree. Mr. Marshall proceeds to consider the management of orchards, and the diseases as well as accidents the trees are subject to. It is remarkable, that the apple-tree is the handsomest young and the most unsightly old tree : perhaps clearing from mistletoe and moss, pruning the crooked branches and useless wood, as our author recommends, might render these trees more beautiful in their advanced life. Blights still continue mysterious : they are undoubtedly local ; and, in a fruit-garden, we have been able to draw the line which has limited their extent, and this line prolonged has marked its limits in a neighbouring garden. The insects are only the effects : and the only guard is to keep the tree free from those circumstances which may injure its health. Our author describes the proper management of an orchard with great accuracy, and his hints in general deserve great attention : we know that many of them are very judicious.

On the method of making cyder and its management he is not equally well informed, from his not having considered the subject scientifically, and in a more varied form than the experience of two years, one of which afforded little cyder, could allow :

‘ Men in general, says our author, however, whose palates are set to rough cider, consider the common sweet sort as an effeminate beverage ; and rough cider properly manufactured, is probably the more generous liquor ; being deemed more wholesome, to habits in general, than sweet cider :—even when genuine. That which is drank, in the kingdom at large, is too frequently adulterated. The “*ciderman cannot afford to lose a hogthead : if it will not do, it must be “doctored :”*” or if sound, it

it may not be sweet enough for the palate of his customers; nor high enough coloured to please the eye; but the requisite colour and sweetness, he finds, are easily communicated.'

We have selected this passage to remark that the generality of cyder is 'doctored,' and that the sweet effeminate cyder is the effect of a peculiar process. Cyder resembles the Rhenish; its softness is the effect of age; and fermentation, which gives it the natural flavour, must be checked to preserve it in the saccharine state. Mr. Marshall is not aware, that, from the natural crab-apple, cyder may be procured, which is with respect to rich mild cyders, what old hock is to the sweeter white wines of Spain and Italy. The management necessary for this liquor is, to check the fermentation in some degree, and to meliorate it by age. We have been informed that immediately as it hisses (provincially sings), it must be racked, and wilding cyder, within the first six months, has often been racked sixty times. On this account it is seldom made, for the trouble and the straining of the casks, with what is often lost from its rapid tendency to fermentation, makes it a very dear beverage. But to return.

Apples should generally fall; and the practice of beating them down with 'polling lugs' injures the tree, and lessens the bearing of the following year. We think, with Mr. Marshall, that they should be carried in dry, but they should be kept to heat, and, in part, to rot. Many farmers are of opinion, and we have seen reason to think with them, that a little rottenness gives a full colour to the cyder; but this is not much attended to in Herefordshire, where the use of burnt sugar is well known. It is only necessary to avoid the black rot; and the apples should be carefully picked over, to prevent any from being broken which are too far degenerated. The destruction of the cells, by the brown rot, facilitates the extraction of the juice. Much useless refinement is employed in the description of the improvement of the pound. Either of the methods used in Herefordshire or Devonshire are fully adequate to the end, for the complete extraction is performed by the press; and, if the broken apples be well pressed, we know, for we have often examined it, that the kernels are constantly bruised. If the pulp lie from twelve to twenty hours before it be pressed, the kernels and the rinds are infused in the moisture, and we have found the liquor highly flavoured with them, before the pressure has been employed. The choice of fruit is empirical; and it is so well managed, even by ignorant pound-men, that we believe there is not much dependence on it. Mr. Marshall seems to express his surprize that apples are not stolen, without reflecting, that the generality of cyder-fruit is very unpleasant.

' In

‘ In this country, however, it seems to be generally understood, that cider made from the juice of the pulp alone, is far from being perfect; as wanting, in a great measure, one of its most valuable properties—*flavour*—and some will say *colour*: in being likewise, I believe, pretty generally understood, that the finer ciders owe their superior flavour to the *kernels*, and their colour to the *rind* *.’

We have seen cyder from the Hagloe-crab very pale; and we have seen some where the taste of burnt sugar was evident: we have seen too cyder from the press very high-coloured; but this was only when the apples were previously rotten. The colour of the rinds has no connection, or at least a slight one, with the future colour of the cyder. We remember, in one of our tours through Devonshire, during the time of making cyder, having enquired into this subject, and we were told a story of a gentleman who wished to have cyder peculiarly fine. For that purpose, he ordered the rind of the apples and the cores to be separated; but the cyder was weak and tasteless, while his servant, who made cyder from these remains, had what was excellent; the two kinds, however, differed little in colour.

‘ In the prevailing practice of the district, the liquor is “*tuned*”;—that is, put into hogheads or other casks;—immediately from the press. The casks, in the ordinary practice, being *filled* to the bung-hole. Some judicious managers, however, object to the filling up of the casks; esteeming it more eligible management to leave them about a “*pailful ullage*.” While others, still more deeply versed, perhaps, in this mystery, leave an *ullage in proportion to the ripeness of the fruit*: thus, with liquor from underripe fruit the cask is filled; but with that from fruit which is more mature, an ullage is left, in proportion to the state of ripeness.

‘ With respect to the *temperature* of the *air*, in which fruit liquor ought to be fermented, nothing *accurate*, I believe, is to be learnt in this district. Even the professional dealers, I understand, are strangers to the use of the thermometer! It is, however, generally understood, that fermenting liquors should not be exposed to frost. But, in the commencement of the season, it is thought they cannot be kept too cool. In the middle of October, the air then about 60°, the casks were placed in sheds, or in

* The Hagloe-crab, however, is an evidence against this idea. It is one of the palest-rinded apples, which grow; yet produces the highest coloured cyder, which is made. The store apple is likewise pale-rinded; yet affords a high-coloured liquor. Some are of opinion, that the rind gives the strength! Others, that it communicates flavour to the liquor. From a slight examination of the rinds of fruit, they appear to be warm and aromatic; qualities belonging to essential oil; and, it is probable, the pungency may pass as strength; while the aroma may communicate additional flavour.’

airy buildings of the same, or nearly the same, temperature as the common atmosphere; and frequently in the open air. Later in the season, the casks are placed in close buildings; with windows, however, to admit occasionally a thorough air; which is generally thought to be salutary to fermenting liquors. I have, nevertheless, seen liquor of the most delicate kind fermenting in a close hovel, without a thorough air.

‘No ferment whatever is made use of. I have not, at least on repeated enquiry, met with one instance of any being used: even the most intelligent seem surprised at the enquiry. Let the species of fruit, the degree of ripeness, and the weather be what they may, the liquor is left to fight its way with its own weapons.’

It is much to the credit of the urbanity of the Herefordshire farmers, that they had not laughed aloud, when Mr. Marshall enquired about the ferment—a ferment, when their whole care is to prevent fermentation going too far!—A ferment for a saccharine liquor in September! After this enquiry we should not be surprised if they imposed a little on his credulity: we more than once suspected that they had done so.

The liquor is defecated by standing, and its state is only known properly by experience; but it can be best discovered by suffering the liquor to stand in an open vessel. The nicety is not great; when the scum becomes so dense as to divide in clefts, the liquor is drawn off, since otherwise the ‘head would break,’ and another defecation must be waited for, as the former scum would subside. The cyder is then tunned, and, if it ‘hisses,’ the fermentation is too rapid, and it is again racked. The wilding cyder must be assiduously watched, and drawn off at the first moment of hissing, or no vessel could contain it: we have seen it burst iron hoops, within a few hours after the hissing began. The lees are filtered, and

‘The filtered liquor, which ought to drop fine from the bag, is added to the rest; from which it differs in three notable qualities: it is higher-coloured than that which has not mixed with the lees; it is no longer prone to fermentation; on the contrary it is found to check that of the liquor racked off; and, another, if it afterward lose its brightness it is difficult to be recovered.’

Is this surprising, when the lees contain the parts of the apple attenuated by rotting, when it has been exposed in small quantities with large surfaces to the air?—Mr. Marshall is far from ‘being at home’ in the whole of this discussion.

Our author’s directions to produce sweet liquor are very proper, and he seems to be fully aware of the distinctions we have made; but his method of producing austere liquor would produce vinegar. Chuse, he says, austere fruits; grind them in an
unripe

unripe state, and subject the liquor to a full fermentation. This is wholly theoretical. Chuse austere fruits, let them be fully ripened, and check the fermentation carefully. Austere fruits run into a rapid fermentation; and, if iron vessels could be framed to keep them, for no others would be sufficient, they would in a few months be acid. We have, however, often thought that if the air could be completely excluded after the first fermentation has ceased, they might be meliorated by age; but the age must be very great: it is the principle on which rhenish is meliorated. The coccagee cyder, from a peculiar apple of the same name, is made almost exclusively in Somersetshire.

When Mr. Marshall treats of 'doctoring' cyder, he seems not to be fully initiated into the whole of the mystery. The following observations, peculiar to Herefordshire, will, however, we think, be new to many of our readers.

'Brightness is obtained through different means. In stubborn cases when the foulness is great, and the liquor will neither "fine nor fret"—being what is technically termed "sulkey"—yet is under circumstances which require that it should presently put on a cheerful countenance—it is drenched with "bullocks blood:" namely the blood of cattle or sheep: the blood of swine is rejected with judaical scrupulousness.

'The method of preparing and administering the blood is this. The only preparation of it is that of stirring it well, as it is drawn from the animal; to prevent its parts from separating. Stirring it one way is not deemed sufficient; it ought to be stirred both ways, for about a quarter of an hour. The next thing is to enquire whether the liquor be in the mood for "taking the blood;" which it is not, it seems, equally at all times. This is done by repeating experiments with it in a phial: if it will take the blood in a vial, it will take it in the cask. A quart, or less quantity, is sufficient for a hogthead. After the blood is poured in, the liquor should be violently agitated, to mix the whole intimately together. This is done by a stick, slit into four quarters, inserted at the bung-hole, and worked about briskly, every way among the liquor, until the whole be evenly blended. In about twenty-four hours, the blood will be gone down, and the liquor ought to be racked; for by "lying upon the blood," even two or three days, the liquor is liable to receive a *taint*, which is not easily got rid of. A most extraordinary effect of this process is, that the blood carries down, not only the feculency, but the colour, of the liquor: rendering it, though ever so highly coloured, limpid almost as water! This, however, is a loss which is the less regretted; as means of restoring it are so easy and so effectual.'

Good, genuine cyder, when it has done fermenting, is for some months stopped slightly; but a scum rises to the top, which

in a little time is very dense, and forms a natural defence. We have known cyder drank, and it has not been discovered, till the vessel was empty, that the bung had been forgotten. The Herefordshire farmers think the cyder should have something to 'feed on;' and they add egg-shells, isinglass, &c. but this is a tacit confession of the weakness of their liquor. The annual produce of four counties, Gloucester, Monmouth, Hereford, and Worcestershire, is estimated on an average of 30,000 hogsheads.

'Notwithstanding the extraordinary produce of fruit, which this country affords, in a plentiful year, it is a disputable point; especially between landlord and tenant; whether, upon the whole, the liquor it yields be a good, or an evil. This is a matter, which would be difficult to determine, demonstrably. — I am inclined to believe, from what I have seen, that, every thing considered, it is, *under present circumstances*, the latter.

'The damage done to the crops, by the drip and shade of the trees, is annual, certain, and, *at present*, excessive. Whereas a general hit of fruit is most uncertain; — is not expected oftener than every third year. This is the fourth year from the last general fruitage. Many trees, during this interval, not having, perhaps, matured an apple: while this year, though the produce be abundant, the price is so low, that it little more than pays for labour, carriage, and attention: yet the neat profits of this year, small as they may be, have to stand against the damage of four years; also against a proportionate share of the cost of plants, planting, grafting, and defending the young trees; of the mill-house, and apparatus; of the wear and tear of casks, and of cellar room; as well as against the evils of a habit of drinking; which, in a fruit year, is the cause of much idleness; and, in a dearth of fruit, is the cause of an unnecessary waste of malt liquor; which, also, the neat profit of the fruit year, has to stand against.

'Nevertheless, it is sufficiently evident, from data interspersed in the foregoing pages, though difficult to *prove*, that youthful, bearing trees, even of the common sorts of fruit, and under their present neglect, produce, on a par of years, more than will repay their several encumbrances; and that the more valuable kinds are very advantageous to their occupiers.'

This disadvantage may, in our author's opinion, be lessened by taking more care of the trees, preventing the sorts from degenerating, and procuring new varieties. Yet, on the whole, they are numerous and important. But we must now leave Mr. Marshall, whose work is valuable and useful: we trust he will continue his enquiries, and we shall receive them with pleasure.

A Let.

A Letter to the Reverend Dr. Parr, occasioned by his Re-publication of Tracts by Warburton and a Warburtonian. 8vo. 2s. Robson and Clarke.

THOUGH we were unwilling to praise or to censure the spirit by which 'the Editor of the Tracts' by Warburton and a Warburtonian appeared 'to be actuated,' in our review of that publication, vol. LXVII. p. 211, yet we find it difficult to avoid making some observations on the subject. It is always an unpleasing task to censure motives, because when they are secret ones, we combat a phantom which we have raised, and which the author may at once destroy; and when they are avowed, we respect the candour and ingenuity which led to the confession, if we cannot approve of the motives assigned. Our silence on this subject has unfortunately been misinterpreted and misrepresented; but, whatever the different reasons may have been, the terrors of Dr. Parr's thundering eloquence were not among the number. We have smiled in more violent whirlwinds, and been calm amidst the flashes of brighter lightning.

The editor's correspondent is unwilling that the republication should be forgotten, or that the motives of it should be mistaken. He retorts, in effect, Dr. Parr's motto, and seems to tell him, 'nescit vox missa reverti.' He first skirmishes at a distance, and reprehends the editor for those occasional paragraphs in the newspapers, in commendation of his work, which no one mistakes for the voice of fame, who knows the influence and the means by which they are inserted. But these may be the indiscretions of friends, injudiciously begun, and injuriously continued, without the knowledge of the author; for purchased praise is one of the most degrading libels. That the Tracts of Warburton were not admitted into the complete collection of his works, Dr. Parr scarcely blames the editor, or blames with unwillingness. The great objects of his indignation are the Tracts by a Warburtonian, tracts which have been attributed to Dr. Hurd. These are introduced by a long preface, which is the object of the Letter-writer's attack.

The first apology for the publication, noticed in this pamphlet, is that the Tracts were become scarce, a scarcity that has 'shrewdly and perversely' been imputed, not so much to 'the avidity of purchasers, as the management of the writers.' If this shrewd or perverse imputation be for a moment admitted, the first obvious and natural interpretation is, that the writer's sentiments were changed, and he wished to conceal opinions which he had taken up, perhaps, without a careful examination. What purpose then could the republication answer? Was it, as the author contends, a *compensation* to doctors Jortin and

Leland? The compensation was already made by the 'management:' was it to establish their characters more firmly? A weak and insufficient attempt, when the nature of the dispute is considered, which we have examined at some length in our XVIIIth vol. p. 10, and 328; or was it, as the Letter-writer suspects, an attack on the author with a remote view to another publication on the controversy? We own that there is great reason to believe the last motives to be the true ones.

'Whether the tracts were written by the prelate to whom, under the title of a learned critic, you have dedicated them, I know not; nor is it of any consequence to the present concern. Neither is it of any moment whether he acknowledge them or not. If your real object had been the defence of the Dis. Jortin and Leland, these circumstances would have been of as little consequence to your purpose as mine; since, if defence be necessary, it is certainly so in either case. But that I may give you all the credit you can desire, as to this matter, I am willing, for the present, to admit your evidence as to the identity of the author. Whoever he was, the tracts themselves have very considerable merit. That on the Delicacy of Friendship is the finest piece of irony I ever beheld, and fully justifies itself in the perusal; and the Letter to Dr. Leland is a master-piece of criticism, not unworthy the friend and vindicator of the learned bp. of G. Had the re-publication of these tracts been unattended by the spleen and bluster of your dedication; had they been presented with the decency of a scholar, and not dragged into view with the ferocity of a ruffian, the public (leaving you to reconcile the impropriety of voluntarily taking upon you the office of re-publication) would have gladly hailed their approach, without feeling mortified at the disgrace which attends their present connexion.'

But, independent of the mode of republication, these Tracts are said to have been first condemned, and afterwards forgotten by the public. They are therefore confessedly of no importance; for how can the republication of a despicable work, in opposition to Jortin and Leland, be any sort of compensation to characters that cannot have been injured by it, since it has been condemned and has been forgotten? How can the revival of a controversy which may, in the opinion of some, detract from their merit, establish their character? Has it been lately in danger?

The authors alluded to have, however, replied not in every instance with success; and they are now compensated by the republication of the works to which they could not at first reply.

'And so, sir, when the arguments of a theological disputant have been cut up and dissected by the hand of a master, and with the finest-tempered instruments of logic; and his cavils at the system

system of an honoured and valued friend laid bare; the best mode of compensation, which Dr. P. can discover, for the agony which the patient has suffered, is, to repeat the operation, by re-publishing the tracts, which before performed it. This, it seems, will more effectually restore the exposed and lacerated nerves and muscles of that side of the controversy, than a direct argumentative defence; which, as the subjects were not exhausted by Jortin and Leland, you once intended to prepare for the press.

‘But surely, sir, it is an odd mode of compensation, which you have at last discovered for the reverend disputants; and such as never once entered into their own heads. They did not think that the publication of the letters was a sufficient justification of those, to whom they were addressed; and, accordingly, set themselves to work in trying to confute them. You have performed, therefore, but an awkward kind of service for these departed scholars, whose cause you have so generously taken in hand. But, Nil desperandum, te duce.’

The Letter-writer goes on, and produces another passage from the dedication, in which the editor observes, that, ‘as some of the parties are dead, and the controversies in which they were engaged have ceased to agitate the passions of men, this republication has not the smallest tendency to sow strife among scholars.’ This passage our author animadverts on with some pleasantry and indignation: indeed, we think it can have but this single tendency, unless it be admitted that the bishop, being himself unwilling to engage in the controversy, has not a single scholar among his friends, or his friends are too wise not to see, that their exertions will bring forward the seeds of strife already sown. We are told of the editor’s work which may be prepared for the press on this subject.

Many other passages are examined with the same spirit; but perhaps we have given specimens enough of the Letter-writer’s ability; and we do not scruple adding, that we think, with him, the republication is a mean and weak attempt to censure a respectable prelate, and a good man; a design unworthy either of a scholar or a philosopher.

Hortus Kewensis; or, a Catalogue of the Plants cultivated in the Royal Botanic Garden at Kew. By William Aiton, Gardener to his Majesty. Three Volumes. 8vo. 1l. 1s. in Boards. Nicol.

WHAT the prospect of wild luxuriant nature is to the more splendid and ornamental labours of the gardener, such may be considered as the difference between a Flora and a Hortus. The former contains variety and profusion: the latter what is elegant, curious, rare, and beautiful: in the one we

admire the various properties of numerous plants, designed to diversify the scene, or to assist our wants; in the other, a discrimination of beauty and selection of uncommon appearances, the result of extensive enquiries, repeated examination, and that vast comprehensive research which an active commerce can alone assist, or render effectual. In the Kew gardens, all that the most advantageous situation for acquiring can afford; whatever is within the reach of influence or of rewards may be expected to be found; and those who compare Dr. Hill's *Hortus Kewensis* with the present Catalogue, will be astonished at the amazing increase of new, curious, and valuable plants. This work, however, though it deserves the highest praises as a botanical catalogue, though it contains many new plants, accurately discriminated, and numerous corrections in the characters and arrangements of those formerly known, is yet of importance in another view. It is the first regular work which marks the progress of English horticulture, by a particular account of the periods when each plant was introduced, so far as the most careful enquiry and most attentive examination of ancient manuscripts can ascertain them. This is a subject of curious speculation; and, if the facts here recorded were taken out of their scientific form, and reduced to an historical one, it might form a pleasing work.

Mr. Aiton, in a very humble and diffident dedication to the king, informs us, that this work has employed the leisure moments of more than sixteen years of his life, in which 'it has been thought worthy the assistance of men more learned than himself.—alluding, we apprehend, to the attention of the late Dr. Solander, and Mr. J. Dryander. As horticulture has been unremittingly attended to during his life, he trusts that the first fruits of his labours will be received with candour; in reality we have little doubt but they will be received with the applause which they so well merit.

In the conduct of the work, our author tells us, that the plants described in the *Species Plantarum*, the two *Mantissas* of the elder Linnæus, are referred to, without adding any other synonyms, than those which Jacquin, Curtis, L'Heritier, and the *Flora Rossica* have furnished. The Supplement of the younger Linnæus was published after the Catalogue was in part compiled; so that, in some places, *his* synonyms are repeated; but afterwards the reference to the Supplement occurs in the same manner as to the works of his father, correcting only the errors which may be discovered in that faulty publication, where much is inserted on trust, without an accurate information or anxious enquiry. Besides this work, the younger Linnæus purposed to publish a treatise on palms and liliaceous flowers.

flowers. Extracts from it were communicated to the author, and are added to this catalogue, with the reference of Lin. fil. The Tract with the Linnæan Herbarium, &c. is now, we understand, in the hands of Dr. James Edward Smith. References to some unpublished works of L'Heritier occasionally occur, which probably will appear in proper time. The authorities from published works, or the æras of the introduction of different plants into England, are well known to our botanic readers; as a specimen of our author's diligent enquiries, we shall extract his account of what is taken from other sources.

• Whether Miller's dictionary, and especially the second volume of the edition of 1739, can be considered as sufficient authority for concluding the plants mentioned in it to have been actually cultivated in England at the time of its publication, may be a matter of doubt. Lyte's Herbal is an actual translation of Dodonæus; and Parkinson's *Paradisus Terrestris* little better than a compilation from other books. Miller's dictionary is certainly a more original work than either of these; it is seldom, however, if ever, that the author has quoted either of these books as authority, without having been induced by some additional reason, to believe the plants alluded to were actually cultivated here at the time stated.

• Several manuscripts preserved in the Sloanean collection at the British Museum have been made use of in this part of the work, particularly N^o 3370, intitled, *Horti Regii Hamptonienfis exoticarum Plantarum Catalogus*; to which another hand writing has added by Dr. Gray. On a blank page in this book is the following memorandum: "This catalogue I took from one which the intendant of the garden they were in at Hampton-court, lent to me upon the place, with liberty sufficient to inspect the plants: they were brought from Soesdyke, a house belonging to Mr. Bentink, afterwards earl of Portland, about the year 1690, and given by him to king William."

• The abbreviation Br. Mus. H. S. signifies the Sloanean Hortus siccus, kept in the British Museum; from whence much information, principally concerning the plants cultivated by the duchess of Beaufort, has been obtained. R. S. means the specimens or plants annually, in obedience to sir Hans Sloane's will, presented by the company of apothecaries to the Royal Society, part of which are deposited in the library belonging to that body, in Somerset-place, and the remainder in the British Museum.

• On the authority of various letters and other papers communicated by Michael Collinson, esq; many plants are said to have been introduced by his father, Mr. Peter Collinson, of Mill Hill.

• Mr. Knowlton, formerly gardener to James Sherard, M. D. at Eltham, gave a variety of useful information, to which his name is always annexed. He died in 1782, at the age of 90.

Mr. James Lee, nurseryman at the vineyard, Hammersmith, who remembers the gardens of Archibald duke of Argyle, at Whitton, near Hounslow, cultivated with much care and liberal expence, has furnished the author with a list of the trees that were introduced by his grace.

From his own memory the author states several plants to have been cultivated by Mr. Ph. Miller, in the Physick Garden at Chelsea, though no reference is made to them in his gardener's dictionary.

Some plants are by tradition known to have been introduced by Robert James lord Petre, but the times when are utterly forgot; to remedy, as much as possible this inconvenience, they are always stated as having been introduced before 1742, the time of his lordship's death.

Mr. Miller, in his dictionary, often mentions plants as having been sent to him by Dr. Houstoun, but he frequently omits the time when he received them; these, therefore, are in like manner stated as having been introduced before the period of the doctor's decease, which happened in 1733.

The catalogue of the works referred to in these volumes follows, and its extent is a sufficient proof of Mr. Aiton's very diligent attention.

We believe it is not to be understood that all the plants of this catalogue are growing at this time in Kew gardens. As this work has been gradually increasing for sixteen years, many common English plants must have yielded to the more curious or more important exotics: all the different species have however flourished in it. The various new genera and species we cannot enumerate; nor without a more accurate examination than we can bestow, is it easy to explain the reasons for dividing the species of different genera, or for new arrangements of different kinds. We omit this discussion also for other reasons. L'Heritier, who resided fifteen months in England, delineated many of the most curious species, and means to publish the figures, with full descriptions, under the title of *Sertum Anglicum*. Of this work two tables and thirty-six pages lie before us: the rest we were led to expect this winter, but we have not yet received it. As we shall then return to the Kew gardens with many advantages, we shall be less diffuse at present. As a specimen of our author's manner, we shall transcribe his description of the new genus *Strelitzia*, named *Strelitzia Reginae*, in honour of the queen.

1. *STRELITZIA*, TAB. 2.

Heliconia Bihai. *J. Mill. ic. tab.* 5, 6.

Canna-leav'd Strelitzia.

Nat. of the Cape of Good Hope.

Introd. 1773, by Sir Joseph Banks, Bart.

Fl.

* *Fl.* April and May. S. 6.

* *DESCR.* Folia omnia radicalia, petiolata, oblonga, integerrima, margine inferne undulato crispo, glaberrima, subtus glaucescentia, coriacea, pedalia, persistentia. *Petioles* subcompressi, tripedales et ultra, crassitie pollicis, vaginantes, erecti, glabri. *Scapus* longitudine et crassitie petiolorum, erectus, teres, tectus *vaginis* alternis, remotis, acuminatis, viridibus margine purpurascens. *Spatha* universalis spithamæa, extus viridis, margine purpurascens; *spathe* partiales albidæ. *Petala* lutea, quadriuncialia. *Nectarium* cartuleum.

* *OB.* Differentia specifica *Heliconiæ* albæ in *Linn. suppl.* 157, hujus est plantæ, sed nomen triviale ad aliam pertinet speciem Africanam, in hortis Europæis nondum obviam.

The geranium is divided into three genera, as L'Heritier has divided it, in an unpublished work on this genus. The erodium, classed with the monadelphicæ pentandriæ, containing eleven species; the pelargonium, in the monadelphia heptandria, containing fifty-two species; and the geranium in the monadelphia decandria, of which the Kew gardens boast of twenty-six species. There is undoubtedly a foundation for this division in Linnæus' arrangement of the species; but it should not be taken as an example for arbitrarily dividing numerous genera, which are not so accurately distinguished. The appellations (*græco fonte, parce detorta, cadentia*), from heron's bill, stork's bill, and crane's bill, are very happy; but commonly the names of botanists are properly preserved in these appellatives; and among the rest we perceive Mr. Aiton lives in a genus arranged with the monadelphia octandria.

The plates are not numerous; but they are in general neat, and in a few instances well finished and even elegant: in short, we have not lately seen any botanical work, where so much real information is found in so short a compass. We have no doubt of its being received with the greatest respect by the cultivators of this pleasing science.

Essays on Physiognomy; for the Promotion of the Knowledge and the Love of Mankind. Written in the German Language by J. C. Lavater, and translated into English by Thomas Holcroft. (Concluded, from p. 200.)

THE last volume begins with extracts from the Dutch Journal and other authors: we shall extract a passage or two which we wish to preserve, when it occurs in works not often found.

"Sect. 9. When a learner draws a countenance we shall commonly

monly find it is foolish, and never malicious, satirical, or the like."—(Important remark.)—"May not the essence of a foolish countenance, hence, be abstracted?"—"Certainly; for what is the cause of this appearance? The learner is incapable of preserving proportion; the strokes are unconnected—And what is the stupid countenance? It is one"—(among others)—"the parts of which are defectively connected, and the muscles improperly formed and arranged: thought and sensation, therefore, of which these are the inseparable instruments, must be alike feeble and dormant."

"Sect. 10. Exclusive of the muscles, there is another substance in the body; that is to say, the scull, or bones, in general, to which the physiognomist attends. The position of the muscles depends on these. How might the muscle of the forehead have the position proper for thought, if the forehead bones, over which it is extended, had not the necessary arch and superficies? The figure of the scull, therefore, defines the figure and position of the muscles, which define thought and sensation."

"Sect. 11. The same may be observed of the hair, from the parts and position of which conclusions may be drawn. Why has the negro woolly hair? The thickness of the skin prevents the escape of certain of the particles of perspiration, and these render the skin opaque and black; hence the hair shoots with difficulty, and scarcely has it penetrated before it curls, and its growth ceases. The hair spreads according to the form of the scull, and the position of the muscles, and gives occasion to the physiognomist to draw conclusions from the hair to the position of the muscles, and to deduce other consequences."

"Since sensation has a relative influence on the voice, must not there be one principal tone, or key, by which all the others are governed; and will not this be the key in which he speaks, when unimpassioned; like as the countenance at rest contains the propensities to all such traits as it is capable of receiving?"

"These keys of voice a good musician, with a fine ear, should collect, class, and learn to define, so that he might place the key of the voice beside any given countenance, making proper allowances for changes, occasioned by the form of the lungs, exclusive of disease. Tall people, with a flatness of breast, have weak voices."

"This thought, which is more difficult to execute than to conceive, was inspired by the various tones in which I had heard yes and no pronounced."

"The various emotions under which these words are uttered, whether of assurance, decision, joy, grief, ridicule, or laughter, will give birth to tones as various. Yet each man has his peculiar manner, correspondent to his character, of saying yes, no, or any other word. It will be open, hesitating, grave, trifling, sympathising, cold, peevish, mild, fearless, or timid. What a guide for the man of the world; and how do such tones display or betray the mind!"

"Since

"Since experience teaches us that, at certain times, the man of understanding appears foolish, the courageous cowardly, the benevolent perverse, and the cheerful discontented, we might, by the aid of these accidental traits, draw an ideal of each emotion; and this would be a most valuable addition, and an important step in the progress of physiognomy."

'Sect. 7. I once asked a friend, "How does it happen that artful and subtle people always have one or both eyes rather closed?" "Because they are feeble," answered he. "Who ever saw strength and subtlety united? The mistrust of others is meanness toward ourselves."

These are precious gleanings; but we must not wander too far. The physiognomical anecdotes are often interesting; and the essay on temperaments is clear and pleasing, rather than deep or recondite: the author seems to refine too far, and to step on too fast without proper foundations. The temperaments may be infinitely varied; but fire and air has little to effect on either: each temperament is constitutional, and depends more on the solids than the fluids. This, M. Lavater seems to have seen in part; for in his 'sketch' he has characterised them in this manner, and it is a striking instance of the triumph of observation over a preconceived hypothesis.

In the chapter on the signs of strength, M. Lavater distinguishes, with strict propriety, between the passive and active strength, or that which proceeds from a firm texture and compages of muscles and bones, and that which is owing to quick active exertions. In this description, modern pugilists will fix their eyes on Humphries and Mendoza, who answer well to our author's account of these different species of strength; but for each to be perfect, some activity must be joined to the one, and some passive strength to the other. In moderately short exertions the elastic force will very generally conquer. The signs of disease follow; and our author calls Zimmerman to explain them more fully: in his 'experience,' he has only traced the outline, and that with respect to acute diseases. But the physician who can distinguish debility from marasmus, from hectic, from infarcted viscera, from leucophlegmacy, from cancerous humours, or from excessive discharges, by the look of the countenance, should come forward. Each has its characteristic; and a good physician, who by the way loses many opportunities of being useful if he is not also a good physiognomist, will readily distinguish each kind. Among the ignorant, the eye must often direct him to ask questions which the patient would never think of, and in judging of the effects of remedies it is often of more service than the ear.

The fragments on national physiognomy are excellent: we wished

wished to have abridged them, and we should have done so, if it had not been necessary for this purpose, to engage in minute descriptions that would not have been generally pleasing, and almost to write a scientific treatise of some length, for this part of the subject is the strong ground of physiognomy. We can only transcribe our author's abstract, with a remark or two from the writers quoted.

'The French I am least able to characterize.—They have no traits so bold as the English, nor so minute as the Germans. I know them chiefly by their teeth, and their laugh. The Italians I discover by the nose, small eyes, and projecting chin. The English, by their foreheads, and eye-brows. The Dutch, by the rotundity of the head, and the weakness of the hair. The Germans, by the angles and wrinkles, round the eyes, and in the cheeks. The Russians, by the snub nose, and their light coloured, or black hair. I shall now say a word concerning Englishmen, in particular. Englishmen have the shortest, and best arched, foreheads; that is to say, they are arched only upward; and, toward the eyebrows, either gently decline, or are recilinear. They very seldom have pointed, but, often, round, full, medullary noses; the Quakers and Moravians excepted, who, wherever they are found, are generally thin-lipped. Englishmen have large, well defined, beautifully curved, lips; they have also a round, full chin; but they are peculiarly distinguished by the eye-brows and eyes, which are strong, open, liberal, and steadfast. The outline of their countenances is, in general, great, and they never have those numerous, infinitely minute, traits, angles, and wrinkles, by which the Germans are so especially distinguished. Their complexion is fairer than that of the Germans.

'All English women whom I have known personally, or by portrait, appear to be composed of marrow and nerve. They are inclined to be tall, slender, soft, and as distant from all that is harsh, rigorous, or stubborn, as heaven is from earth.'

Professor Kart of Koninsberg derives the sunk eyes and the high cheek-bones of the Calmucs from natural causes. The prominent parts of the face which can be less guarded from cold, have, he thinks, by the care of nature, a propensity to become more flat. The cheek bones are, therefore, high and blunt, and the eyes sunk to guard against the inclemency of the weather; hence, therefore, the beardless chin, flattened nose, thin lips, flat countenance, black hair, and blinking eyes of the Calmuc. Such distinctions continued by propagation form a separate race, which remains distinct. But nearly the same characteristics distinguish a negro in a hot climate, and the Hun in a temperate one. The Chinese, the Molluccese, and many other nations, have equally broad cheek bones and sunken eyes. Professor Camper seems to have studied

died the varieties of the skull with great attention. His scale goes from the monkey to the Negro; and from the European (there must be intermediate links) to the Venus de Medicis. In the Chinese and Moluccese he observes the under-jaw forms almost a right angle with the head, while the angle in the European is an obtuse one. This is certainly the most ancient and unmixed race which exists, not excepting perhaps the Hindoos. The professor's minuter observations would be highly valuable to the physiognomist and anatomist. The observations of the men of literature at Hesse-Darmstadt are very interesting, but a little too minute to be accurate.

The family-physiognomy is another subject of importance; but M. Lavater is sometimes too fanciful, and occasionally too credulous. We shall give some abstract of his observations, where not only these defects, but the acuteness of his remarks are conspicuous. 'When the father is very stupid, and the mother exceedingly the reverse, then will most of the children be endued with an extraordinary understanding.' We suspect this aphorism is drawn from theory; within our own knowledge we have nearly seen as many instances to contradict as to confirm it, but perhaps, on the whole, it is well founded, and it must be attributed to the mother's early attention in developing the powers of the mind. In the instances we have seen, the children have been quick and forward, rather than the men intelligent and judicious. 'The sons inherit moral goodness from the father, and intelligence from an intelligent mother; while the daughter's character is drawn from the mother's.' This too is a very doubtful position, and experience does not support it. M. Lavater is accurate when he says that the likeness of children is most conspicuous very soon after birth, or some hours after death. This remark, which we have had occasion already to make in explaining the influence of character on the appearance of the features, is founded on observation: we thought it a new one, at least we had not seen it in our author's works. The bones, our author thinks, are derived from the father, the nerves and form of countenance, if not influenced by imagination, from the mother. This is one of those uncertain fluctuating positions which we can fix in no steady light to be able to examine it. The whole system of resemblance, if not fortuitous, depends on circumstances too minute or too intricate for investigation; but we shall add what has occurred to us on the subject. The first child more frequently resembles the father; the future ones more often the mother: there are sometimes in numerous families different groupes. The first children have a peculiar form, expression, and character: another distinct series succeeds; and the

the four last, or the two last, shall differ from each class; while through the whole, the arching of the forehead, the shape of the nose, or the line of the mouth, some single circumstance shall connect the whole. This we have often seen; and in one instance, the dissimilitude of the last was so pointed, as to throw some suspicion on the mother's character, if the mother of a numerous family could at that late period of life be suspected. Again: these groups have often a separate resemblance in mind, in habits, and in diseases; and differ in these respects from the rest. The variety seems to proceed from some change in the constitution of the parents, their relative strength, or occasionally from moral causes, or a change in the state of mind and of the affections. That the imagination of the mother 'in certain decisive moments,' has any effect, we greatly doubt, though we knew a mother who supposed the imagination influenced the child during pregnancy; and on that account frequently caressed a beautiful baby. Her daughter certainly resembled that child, and differed greatly from the family-features of the father, though there was some resemblance to those of the mother. The children are now women, and their likeness is generally acknowledged, though the cause is not known: unfortunately both are not mothers; but the children of her whose features seem to be changed by the experiment, retain the features of the family, as if the imagination had not produced a great alteration, for changes of this kind are not permanent. If, as our author alledges, a woman has children by a second husband, who resemble the first, we should readily accede to his system. We never saw or heard of a similar instance, though, as our readers will perceive, we have been long an observer and an enquirer into this subject. Our author's remarks on the communication of temperament are hypothetical: temperaments are only connected with general likeness.

M. Lavater proceeds to Buffon's and Bonnet's systems of conception. In the latter system, the germ must have physiognomy, though undeveloped, since it depends on the fibrous parts, and since growth is very certainly only evolution. This physiognomy, though it cannot be essentially altered, may undoubtedly be modified, and we suspect the imagination of the mother may influence it by continued meditation, and not by a momentary decisive exertion. This modification by continued action is all that we can allow from an attentive investigation of nature: in no instance, we believe, has it produced mutilation, additional parts, or probably an excrescence. M. Lavater adduces one fact, where a mother saw a criminal's right hand cut off; she was much shocked, and soon afterwards delivered,

delivered, with a child mutilated in the same manner, and the head was afterwards extracted. He will engage to show, that if no new powers are given to the animal œconomy, the fact is impossible. We suspect it originated from the doctrine of sympathy, so learnedly discussed by Paracelsus and his followers. The passions of the mother certainly agitate the child, and affect its general health; and when the mode of connexion is examined, this problem is sufficiently difficult of explanation without any complication of difficulties.

Our author's observations on the likeness after death, and time of appearing and disappearing, are very interesting. In the dying, he tells us he has observed some who had been the reverse of noble and great during their lives; yet in a delirium, or a little while before the death, a new grace 'bright as the morning; heavenly; beyond expression, noble and exalted,' appeared. 'The image of God broke forth, and shone through the ruins of corruption.' If this be a fact, there is a soul, separate and distinct from the body, which breaks its fetters, and appears unclogged in the moment of separation. We have looked for it often in vain—and we suspect uncommon exertions, when the countenance is altered by disease, may give it that difference of expression, for we have seen it do so, and we have seen no more. Besides, in this situation, the mind and body must not be wholly depressed by disease; and there have been many instances of men in whom 'nothing in life became them like their death.' These are instances of exertion in uncommon circumstances, which cannot be attributed to the separate exertion of the soul.

It has been often observed, that the influence of countenance on countenance gives to very distinct persons some similarity: at least it gives a similar expression, and changes those parts of the face which are susceptible of change. We are undoubtedly the children of imitation. But this too is the work of time: it is not, as M. Lavater supposes, the decisive exertion of the moment.

Our author proceeds to the different parts of the face,—the forehead, the eyes, the eye-brows, the nose, the mouth and lips, teeth and chin. But his minuter remarks on these subjects, which depend much on figures, and where fancy is continually combined with acuteness, imagination often at variance with judgment, it is difficult to abridge within the little room which remains for this article. For this part, therefore, we must refer to the work.

He next treats of women.—Yes, presumptuous man, thou darest to speak of what thou knowest not! In his youth, he
tells

tells us, 'He avoided women, and never was in love.' Should he be heard, ladies? No, no, no, will be the general cry; but, when we add this author is gentle, mild, benevolent, and good: when in his writings the milk of human kindness, pure, unaffected, truly Christian benevolence is conspicuous: when we observe that he is a warm enthusiast in favour of your sex, your verdict will be softened, he will no longer appear culpable but unfortunate. We cannot abridge, but shall extract a short specimen.

'They often rule more effectually, more sovereignly, than man. They rule with tender looks, tears, and sighs; but not with passion and threats; for if, or when, they so rule, they are no longer women, but abortions.

'They are capable of the sweetest sensibility, the most profound emotion, the utmost humility, and the excess of enthusiasm.

'In their countenance are the signs of sanctity and inviolability, which every feeling man honours, and the effects of which are often miraculous.

'Therefore, by the irritability of their nerves, their incapacity for deep enquiry and firm decision, they may easily, from their extreme sensibility, become the most irreclaimable, the most rapturous, enthusiasts.

'Their love, strong and rooted as it is, is very changeable; their hatred almost incurable, and only to be effaced by continued and artful flattery. Men are most profound; women are more sublime.

'Men most embrace the whole; women remark individually, and take more delight in selecting the minutiae which form the whole. Man hears the bursting thunder, views the destructive bolt with serene aspect, and stands erect amidst the fearful majesty of the streaming clouds.

'Woman trembles at the lightning, and the voice of distant thunder; and shrinks into herself, or sinks into the arms of man.

'Man receives a ray of light single, woman delights to view it through a prism, in all its dazzling colours! She contemplates the rainbow as the promise of peace; he extends his enquiring eye over the whole horizon.

'Woman laughs, man smiles; woman weeps, man remains silent. Woman is in anguish when man weeps, and in despair when man is in anguish; yet has she often more faith than man.

'Man without religion is a diseased creature, who would persuade himself he is well and needs not a physician; but woman without religion is raging and monstrous.

'A woman with a beard is not so disgusting as a woman who acts the free thinker; her sex is formed to piety and religion; to them Christ first appeared; but he was obliged to prevent them from too ardently, and too hastily, embracing him.—*Touch me not*—They are prompt to receive and seize novelty, and become its enthusiasts.

'The

‘The whole world is forgotten in the emotion caused by the presence and proximity of him they love.’

The fragment on the physiognomy of youth is not of great importance: it is chiefly designed as an answer to some observations of Zimmerman in his life of Haller: that on the physiognomical science necessary to travellers is an admirable one. The author's plan we would abridge if we thought a traveller of this kind could ever exist. A word to princes and judges is very interesting. To kings, M. Lavater says, ‘seek features that are strong, but not forbidding; gentle, yet not effeminate; positive, without turbulence; natural, not arrogant; with open eyes, clear aspects, strong noses near the forehead.’—— ‘Entrust your secrets to proportionate and parallel drawn countenances; to horizontal, firm, compressed eye-brows; channelled, not too rigorously closed; red, active, but not relaxed or withered lips.’ The utility of physiognomy to judges may be doubted; and we should be sorry to see it relied on in decisions. Justice should rather, according to the old emblem, be blind. To the clergy it may be of use; and our author's judgment as a clergyman, is in this respect decisive. Miscellaneous countenances and miscellaneous thoughts, which follow, are incapable of abridgment.

The additions that conclude the volume relate to the plates, which afford a rich treasure of national distinctions, as well as of physiognomical science. We could perhaps select a few passages of a more general nature, that have less dependence on the engravings, but we have already extended this article too far; and if we had transcribed much more, we should still regret that we had left something valuable. We must, therefore, refer our readers to the work; which some will call trifling, some an enthusiastic rhapsody: but the man of judgment will recognise in it many admirable remarks; the man of sensibility will perceive the finer feelings frequently vibrate; and the religious man will find this author constantly leading him from earth to heaven, and never neglecting the Creator in the survey of his most beautiful works. To either of these characters we would recommend it; but to the light, the insipid, the trifling reader, it will have no charms: we should advise him not to lose his time in the attempt, if his time were of the least value.

Travels in Sicily and Malta. Translated from the French of M. De Non. 8vo. 6s. in Boards. Robinsons.

IT is impossible to survey Sicily without an admiration rising to enthusiasm: it is the earliest object of prophane history, the scene of those adventures which poetry has decorated with

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the most seducing colours, and the country of those heroes whose atchievements or benevolence induced the Pagan world to consider them as gods. When sacred history had obscurely taught mankind that the angels had fallen under the displeasure of the Almighty, and been driven from heaven, the Grecians seized the story, made their Jupiter the victor, and buried the rebellious Titans under mount *Ætna*. When this mountain burned with its furious explosions, they, with equal ingenuity, made it the residence of *Vulcan*, the forge where the armour of the gods was fabricated. Sicily is no less remarkable for its blessings and misfortunes; for advantages which have drawn the attention of conquerors, who have made it repeated scenes of devastation. While, in the hands of the Aborigines of Europe, it was colonised by the Siconians from Spain, and by the aspiring Grecians, and we first find it cultivated and adorned by this elegant and ingenious race. The former inhabitants were lost or metamorphosed, by poetic magic, into the cruel *Læstrygons*, the hateful *Cyclops*, the dreadful *Geryon*, with all the race of monsters, once supposed to have infested the island. We see the first inhabitants only in this disguised state. Subsequent, we suspect, to this period, the Tyrians, attracted by commerce, made some settlements on the coast: they were dispossessed by the *Siculi* from Italy; an event that, from the general diffusion of the Roman language, gave this island the name of *Sicilia*. The *Calchidians*, another Grecian colony, succeeded them, who were dispossessed by the Athenians after *Alcibiades*, and by the *Carthaginians*. The greater number of these seem to have been only predatory expeditions, or small colonies, for the Tyrians chiefly aimed at the latter, and the *Siculi* were too inconsiderable to atchieve the conquest of the island. The stay of the Athenians was temporary only, and their object undoubtedly plunder. The island was, however, in part, conquered by *Dionysius*, the tyrant of *Syracuse*, and taken by the Romans in the first Punic war. Its fertility rendered it a valuable treasure, a fertility which has been accounted for, by supposing it the native country of corn, for wheat has not yet been found to be the indigenous plant of any climate, and is, in its present state, perhaps a meliorated species. Sicily is its most probable parent; and the Sicilian queen, afterwards deified by the name of *Ceres*, probably taught mankind to cultivate and prepare it. But, from its conquest by the Romans, its misfortunes began. It was for years oppressed by the avaricious extortions of proconsuls, among whom the name of *Verres* has been preserved with peculiar marks of detestation, in the *Philippics* of *Cicero*: it was ravaged by the *Saracens* and *Normans*; and is at last oppressed by the despotism of the court

court of Naples, condemned to raise excessive taxes, while the eastern side is continually burnt up by the successive tides of destructive lava. The natural history of this island has scarcely yet been cultivated. Tradition reports that it once joined Italy, and was separated from it by a convulsion; but reports of this kind are common to every island near a continent, and the irruption of the Mediterranean is at too great a distance to allow us the least foundation for conjecture: the changes must, since that time, have been innumerable. The granite discovered in it shows it was, in part at least, a primæval continent, while the successive lavas, intermixed in many places with marine bodies, show it to be in part a new production. The new portion is on the side of Italy, which seems to disprove the almost universal tradition of the former union. Such was Sicily, the garden of the world: and these are the varied events of its general history; events suggested to our recollection while we wandered with our author over the different scenes on which they occurred.

M. de Non, who belonged to the household of the king of France, goes from Italy to Messina: his advantageous description, however, of this beautiful city was sketched before the devastations in 1783. Charibdys and Scylla, we have long known, are formidable only in the writings of the poets. Our author goes along the sea-coast to Taormina, where he examines and describes the ancient theatre, and other remains of antiquity. Works of this kind were vast and magnificent, rather than elegant or beautiful; and the charms of this theatre were derived as much from the advantages of its situation, and the delightful prospect seen from it, as from the spectacles there exhibited. It is well known that these exhibitions were the popular baits to secure the affections of the multitude. *Ætna* is an object for a picturesque painter, for a naturalist, and a speculative enquirer. Our author, in his approach on the south-eastern side, found the country improved in its appearance, and the picture of the golden age to be realized by the luxuriance of the vegetation. He tells us, that he 'was more firmly persuaded than ever, that a volcano was necessary to the happiness of a country.' In his approach to the mountain on this side he was disappointed by the stormy weather, and it leaves us room to remark some little inaccuracies of the translator, who, in general, seems to have performed his task very well. The *chessni* (*centum cavalli*, a hundred horsemen, denominated from its size, he calls the seven brothers, and, in a few pages afterwards, (p. 32.) he has put 'months' for minutes, or perhaps hours. There are some similar mistakes,

which must have proceeded, we think, from haste, and which are not mentioned in the short table of errata.

Our traveller ascended *Ætna* again from the side of *Catania*; but previously describes the antiquities of that city, and the excavations, made into that which preceded it in name, as well as in situation, by the prince of *Biscano*. Whether from the enthusiasm borrowed from the classics, from curiosity, or a more trifling motive, we cannot determine, but a complete Roman city, or even one Roman house, with complete furniture, would be an acquisition which we would sacrifice much to obtain: even the Roman soldier's name scraped on the walls of *Pompeia*, we think a more successful attempt to gain immortality than the burning of the temple of *Diana*. This sentiment must be our apology for the following extract:

‘The difference of style (the Grecian and Roman) of these two fragments led me to suspect that they were not of equal antiquity. On communicating my suspicions to the prince, he told me that during his researches he has remarked coatings overlaid on others, in certain parts of the building, which seemed to be a repair. The Mosaic I have mentioned, with the Latin inscription in ill shaped letters, as well as two other fragments I saw at the Museum of the monks, represent the months of the year in awkward figures; and the name of the month which is written, seems to prove this repair to have taken place at the period of the Lower Empire. Unfortunately this opinion is no longer capable of discussion, as these vestiges were obliged to be covered up as fast as they dug the ground, in order to complete the plan of this immense convent. By this we have lost a nymphæum, of which there is nothing extant but the plan, now in the prince's possession. Near to this convent and the walls of the ancient city, they have discovered the fragments of a famous temple of *Ceres*, a nymphæum, the gymnasium, and a naumachia that was near the castle, the vestiges of which were to be seen before the lava of 1669 had covered them, and two arches of the aqueducts leading to which are still visible in the lava.

‘So many public edifices of every sort, crowded together in so small a space, must have left but little room for the houses of individuals; which may lead us to conclude, that this city has been embellished at different periods, or, as I had before remarked at *Pompeia*, that the private houses were extremely small in comparison with the public buildings; or that the ancient *Catania* was still more ornamented than extensive, and, consequently, more rich than populous. The modern town is something of the same nature; for though its population be estimated at sixty thousand souls, you see nothing in the streets but convents, churches, and palaces, separated by a few private houses.’

Our author suspects that *Catania* was the ancient *Ætna*,
built

built by Hiero or Dionysius: Diodorus, we perceive, is entirely of this opinion; but D'Anville places *Ætna* farther to the north, nearer the mountain, and, in D'Anville, Gibbon has said that he has discovered but *one* fault. Can any author wish for a higher eulogium from a more competent judge? On comparing, however, the evidences on each side, with the present state of the country, we suspect that *Ætna* was the old *Catania*, we mean, prior to that which was covered with lava, and since excavated, whose ruins we have described. The coast, gained on the sea by the streams of lava, occasioned a second town to arise on its shores, called *Catana*, which was buried, and a third time rebuilt. *Ætna* and *Catna* or *Catana* differ so little as to lead at once to this hypothesis, for it is nothing more. D'Anville is, therefore, right in placing the old *Ætna*, according to the description, at the foot of the mountain; and our author is not wholly wrong. On all this coast the remains of burning lava are conspicuous; and the appearance of the Port of Ulysses, for it still retains the name, is more similar to the description which Virgil has given of it, as the Port of *Æneas*, than to that of Homer. Each may have copied from the appearances in his own times; but it leads us to a remark we had almost forgotten, that Diodorus Siculus calls *Ætna* *Ennesia*, a name which may be derived from *Æneas*, though *Ætna*, the name of the mountain, seems to have a different origin.

M. de Non at last reaches the crater of this famous mountain; and, if his description of the difficulties is terrifying, that of the appearance is sublime, and of the prospects from it beautiful. We shall select two of the most striking passages:

‘I began already to feel melancholy. We traversed the forest, which serves as a girdle to the mountain, and seems to establish a line of demarcation between one region and the other. I met with none of those chesnut trees I had seen on the other side; but large crooked oaks, and ash trees, instead of firs and birches. Different currents of lava have overturned this forest in many places. Here we have the best opportunity of observing the various effects of these torrents of fire in their progress. In some places they have overturned monstrous trees, and spared very small ones, leaving them insulated without touching them; in other places they have set fire to a tree at fifty paces distance, and close to it have only singed the bark of another, without injuring it. These phenomena may be explained by the nature of the lava, which as soon as it arrives at some distance from the mouth of the volcano, becomes loaded with *scoriæ*, a sort of bitumen, which being of a lighter nature, floats at the top, becomes inflated with air, cools and is broken by the motion of the fluid underneath. This fluid continues to run,

and hurries along with noise this cooled scum, which when heaped up in certain places, changes the direction of the current, or when thrown off on either side, falls against the trees or houses, without setting fire to them, as the real matter of the lava would have done, which being more weighty, more fluid, and retaining an extreme degree of heat, forms itself a bed, and sometimes spreads the conflagration long before it has manifested its appearance.'

The following description is in the highest style of the sublime :

'We had already passed several heaps of eternal snow, and the cold was become extremely sharp, when we arrived at the platform, at that terrible ancient crater, which is three miles in diameter. Within this diameter, three mountains or volcanoes are formed, and from the mouth of the middle one, which is loftier than the others, proceeds a perpetual exhalation of vapours from this eternal fire. I never shall forget the impression I felt on approaching this most awful spot, which seems proscribed to mortals, and absolutely devoted to the infernal deities. Here nature seems totally reversed; no vegetation, not the motion of a living creature to disturb the frightful silence of the night; every thing is dead, or rather nothing has yet begun to live; nothing is combined on this dreary waste, it is the chaos of the elements. An ætherial air which oppresses you, shakes your very existence, and awakens you to one which warns man that he is out of the region to which his organs enslave him. You scarce become sensible of your temerity; you think you have entered into the laboratory of nature to steal her secrets, and while you shudder at the attempt, experience a secret pride at the courage that inspired you with such hardiness. This plain, in short, appeared to me a sanctuary, and the livid flame, which served us as a light-house, the principle of fire itself, which, more ancient than the world, bestowed on it its life and movement. The fiery vapours emitted from the crater constituted the only glimmering that enlightens this immense space, in a manner wonderful beyond description. When we were in the middle of the platform, the fire changed into a torrent of smoke. The moon now rising threw a fresh colouring over the waste, and changed its aspect in a manner absolutely different, but not less terrible; every thing seemed prepared for the gloomy mysteries of Hecate. Daylight was yet too far off; our horses, which sunk mid-leg deep into the ashes, could no longer either walk or breathe, and the cold was continually increasing.'

The description of the prospect seen from *Ætna* is indistinct; and the disquisition on the purpose of the Philosophers Tower we cannot abridge. Our author supposes it to have been built for the accommodation of the emperor Adrian (A. D.

123), who wished to see the sun rise on *Ætna*. The work is evidently Roman, and it was probably, at that time, but a little distance from the crater. Among the antiquities of Catania, M. de Non would attribute the two theatres and the temple of Ceres to the Greeks; the naumachia, the grand aquæduct, the amphitheatre, and the gymnasium, to the Romans.

From Catania our author proceeded westward*, to Castro Giovanni, the ancient Enna, through Paterno, and from thence north-westerly to Termini and Palermo, on the northern coast. Enna, the fertile field where Proserpine gathered flowers, and where she herself,

A fairer flower,

By gloomy Dis was gathered;

is now a swampy morass, and may have been the same at that time, when the casual disappearance of the maid, on such fallacious ground, was probably the foundation of the fable. The antiquities are all of Saracenic origin, and the castles on the road, as well as the towns, placed in mountainous and inaccessible situations, show that they were built in moments of turbulence, when a little security was purchased at the expence of the greatest inconveniencies. The name Castro Giovanni is said to be derived from the numerous fountains near it, *hanni* or *janni* having this meaning in the Arabic.

The shore, on which Termini is placed, at some distance from the mountains, is flat, and extremely beautiful. Our author tells us, that 'he wished to find Himera here, but did not look for it, having been misled by D'Anville's map, which places the city beyond Termini on the side of Palermo.' We cannot account for this error, since, in D'Anville's ancient and modern maps, which lie before us, Himera is almost exactly on the site of the modern Termini. It is near enough to be styled the same city. The defeat of Hamilcar by the Syracusan Gelo, and the revenge of Hannibal, are related concisely, but accurately.

The situation, the manners, and the amusements at Palermo, seem to enchant our traveller, and he describes them, as well as the festival of St. Rosalia, with great animation: but with this subject our English travellers have already made us familiar. The tombs of porphyry are beautiful; but M. de Non thinks that, instead of the spoils of antiquity, they are imitations only, and probably not older than the eleventh or twelfth centuries: the style of their ornaments certainly favours this

* Paterno and St. Philippo d'Argyro, the ancient *Argyrium*, lie a little to the north of a westward course.

opinion. Palermo was the scene of the Carthaginian conquests; and, in a neighbouring isle, called the Isle of Bones, is a monument of Punic faith; for they meanly deserted 6000 auxiliary troops, whose remains gave it the name. The apathy of the Sicilians of Palermo is occasionally enlivened by their amusements, the *corso* and the *conversaziones*; but the feudal law and the feudal customs inspire them with indolence and vanity, and their only employment is to raise money by anticipating their revenue, or to support their pretensions by law. The present inhabitants are certainly not Carthaginians. Remote from their king, and almost independent of him, they submit to his authority, sending away occasionally a viceroy, to show their spirit, and to demonstrate what they dare to do.

From Palermo the sea retires, and M. de Non passed along the Cord of the Arc to Carini, from whence he proceeded to Trapani, the farther extremity of Arc, nearly coasting to Marsala, the ancient Lilybæum, and Mazara, the ancient Selinus. At Carini our author examined the method of preparing manna, and describes it more fully than usual, probably more accurately also. Hyccara was destroyed by Nicias; but the name of Carini shows that it was rebuilt farther from the sea, for Hyccara was on the coast, and the coast appears to have suffered little change. Every thing is nearly the same as history has described, except the ruins of towns, which have almost disappeared. The temple of Segessa, probably at a little distance from the town of the same name, remains; but, in other respects, the enthusiastic admirers of Virgil will find little temptation to review these scenes with the *Æneid* in their hands. Marsala was the principal fortress of the Carthaginians, and at last ceded by treaty to the Romans, for it was not to be conquered; but the harbour is neglected, and of no importance, as it was never deep, and the whole retains little of its ancient dignity. The ruins of Selinus are called *Pilari*: they are of a gigantic size, and seem to have braved the rage of Hannibal. Their destruction is undoubtedly owing to the shock of an earthquake, for the ruins recline all on one side: the city, the rival of Segesta, so far as Carthaginian violence could destroy it, fell by their hands.

If our readers have followed us with D'Anville before them, or if they have even particularly attended to the facts, they will find that they have passed the eastern angle, and arrived at the southern side of Sicily, the coast opposite to Barbary, insulted by predatory excursions, or occasionally conquered by a barbarous savage race; for whatever may have been the pretensions, even of Cathage, the inhabitants were, in reality, neither civilised nor refined. From this spot the appearance
of

of the coast changes, and the land seems to have gained on the sea, though it is uncertain whether this change was not previous to the time of Ptolemy, from whom D'Anville's ancient map seems to have been borrowed: we speak from the description of the coast, not from the comparative breadth of the island in the ancient and modern maps. Sciacca, the first town we meet with from whence the sea has probably retired, is the ancient *Thermæ Selinuntiae*, which still preserves some degree of medical fame, in relieving paralytic diseases. The warm vapour of these baths, we think, is from volcanic fires, and impartiality obliges us to observe, that they are a striking instance in favour of Dr. Darwin's theory, which we have opposed in our last Number, as a general explanation. The vapour issues from the bottom of a grotto; and our author tells us, that it is not so warm there as at the other extremity, where it passes into the open air. The fact is certainly so, because recorded by an observer, without any view to the application. Steam is less warm than vapour, when its water is depositing, because it is more rare and contains much heat in a latent state; besides, that the narrower outlet may give it a greater momentum, which, it is well known, increases the sensation.

The next town is Girgenti, the ancient Agrigentum, which was nearer the sea than the modern town, unless we suppose the sea to have left this coast, which we have said is probably the case. It is rich in antiquities, and our author has described the famous bas relief, which we think, with him, may as well represent the story of Venus and Adonis as any other incident. He describes the labyrinth, which is at present intricate, though apparently with little design, and then proceeds to Gela. But the account of the ancient remains we must pass over with regret. The description of a particular kind of volcano is much better suited for our purpose.

‘ This phænomenon is situated between Aragona and Girgenti, six miles from the latter, and four from the former. It was known to Solinus and Fazello, who have both mentioned it. In the time of the latter, the place was called *Mayharuca*; its present name is *Macalubba*. For several ages past it manifested itself so obscurely, and with so little noise, that it was forgotten, and no longer known to any but the possessor of the estate it lies in. But last year, on the 29th of September, 1777, at sunset, a column of thick smoke issued from the centre, which continued rising till six in the morning of the next day, when, by a terrible explosion, it opened itself a mouth, from whence it shot forth into the air, with a tremendous noise, a column of fine potters earth, which rose the height of above sixty feet, some say twice as high; and spreading into the form of a mushroom, divided and covered part of the orifice from which it had proceeded,

ceeded, whilst the remainder returning back to its centre, occasioned by its fall, a deep and rumbling roar, which was soon followed by a fresh explosion. These throes continued at intervals of every six minutes, and an hour and an half after it recommenced with more violence than ever, so that in the six hours it lasted, there were four distinct eruptions, which covered with clay a space of two hundred and fifty feet in diameter. The soil was not raised by it above three feet, the matter being so attenuated, as to spread in falling, and flowing like a lava, on the neighbouring eminences, filling up their cavities. The mouth having been filled by this matter, there remained no more appearance than before of a volcano. These eruptions happened eleven months before I visited the place. The proprietor of the ground, who had been an eye-witness of them, was so good as to accompany us, and to communicate to me all the particulars I have related. We examined the place together, but could discover nothing but a cavity scarcely perceptible, covered with a crust, baked and cracked by the heat of the sun. Upwards of sixty apertures, from four to six inches in diameter, manifested the constant exertions of a subterraneous power, by a perpetual ebullition of salt water, mixed with an almost impalpable clay issuing every instant from these apertures, the matter subsiding and rising, like coffee boiling in a kettle. Round each mouth little craters were formed in shape of cones, which the fluidity of the matter prevented from rising to above six or seven inches, and from these craters flowed little fluid lavas, which insinuated themselves into, and were lost in the chinks; the whole absolutely forming the representation, in miniature, of a volcano, with all its wonderful phenomena.

These little craters are found to communicate with each other, and to contain much heated and expanded air. Alicata was the next step, which we think, with our author, was to the south-east of the ancient Gela; and from thence he proceeded to Malta.

This rocky island, famous for the shipwreck of St. Paul, and, in a more modern period, for the siege, so admirably described in Dr. Watson's Life of Philip II. chiefly from Vertot, can now boast of little fertility or few antiquities. If it be not the island of Calypso, which some suppose either Malta or Gozzo to have been, it at least emulates the licentiousness of these times; but a barren rock, chiefly of importance in former ages as a passage from Africa to Sicily, and since that time a prey to the most powerful invader, till it came into the possession of the knights of St. John, need not detain us. Its antiquities we have said are few, and they are of an inferior kind; they are chiefly Phœnician, though Roman and Greek inscriptions occasionally occur on the monuments and medals. The catacombs, employed as much to shelter the living as to preserve the dead, are objects of some curiosity, as they are caverns perfectly dry, and on that account,

account, probably employed for the latter purpose. The production is chiefly cotton, which is raised with an indefatigable industry on mould, brought or made to cover the rock.

After many hardships and dangers on his return, chiefly owing to the fear of the plague which induced the Sicilians to prevent his landing, and subject him to all the horrors of a hurricane, M. de Non at last arrives at cape Passaro, the ancient Pachynum, but his residence is for a time confined to the lazaretto of Syracuse. Our author is now on the eastern coast, the scene of Roman luxury and delegated despotism. We survey, in these descriptions, classical scenes with an enthusiasm borrowed from the ideas of Roman poets, but soon repressed by recollecting their present state. The fount of Arethusa, the favourite of the poets, and the scene of an elegant fiction, is now, for instance, 'a copious spring of brackish sulphureous water escaping from between sorry rocks, and flowing into a sort of angular basin formed by two old but not antique walls, where the dirtiest linen is washed by still dirtier women, who, almost naked, and with their petticoats tucked up, present the most disgusting scene immodesty can display.' Yet it is still remarkable for its copious supply, which is the more surprising, as its source is apparently dry and rocky: yet the ancient fountain is said to have been in the centre of the island, and from no records or natural appearances can this fountain be supposed to have ever been at a distance from the sea: we trust then, for the honour of Diana, to whom the good women just described form a dreadful contrast, that the present Arethusa is an impostor disguised in the semblance only, and under the name of the ancient nymph.

Syracuse still affords the remains of the delicious gardens of Verres; the fortifications raised by Dionysius and strengthened by subsequent tyrants, with the pusillanimous jealousy of despots; the grottos of Dionysius, and those quarries which, after having furnished materials for so many vast buildings, left inaccessible cliffs on every side, and gradually became the securest prison. The grottos which remain may perhaps have been also prisons; but, from our author's account, there is no reason to suppose that which is still called the Ear of Dionysius, had ever the contrivance said to have been placed in it, to carry the minutest sound to the palace.

'It may be observed, that time, which in general deforms every thing previous to its destruction, has here produced a very different effect; for, abstracted from the awe antiquity inspires, we discover at this day nothing but a situation both rich and picturesque, and the most beautiful outlines for an English garden. The earthquakes which have overthrown the wall that constituted the prison, have formed it into noble rocks; whilst others,

others, displaced and rolled in different shapes and directions, have made a happy diversity from that cold and formal symmetry, which is the produce of art and labour. The aqueducts which conveyed the water to the prisoners, being now broken, suffer it to escape on all sides, and to fall on the same rocks, which it colours and clothes with creeping plants, now decking them with garlands, or covering them with a carpeting of verdant moss, over which it flows, divides itself, and sparkling in pearls and brilliants, falls in little cascades, and bathes the plain below, cultivated and planted with all sorts of fruit-trees, and teeming with vegetables.

Across and at the bottom of these pyramidal or suspended rocks, is discovered the entrance of three vast grottos. The first is that in which they make the salt of nitre: smoke is continually issuing forth from its blackened entrance, and the view we have in the back ground, of the fire, the furnaces, and workmen, remind us of the forges of Vulcan, or the entrance into the infernal shades. The second, in another style, and of a less harsh colouring, is a large flat roof, supported by great pillars left in the rock, the most of them so corroded by time, as to have the appearance only of large suspended stalactites. Such is the prodigious extent of these grottos, and the sonorousness of their cavity, that the smallest noise destroys the tranquillity of these sanctuaries of stillness, which seem to be the temple of silence built in a desert. The third is that we call the Ear of Dionysius. It appears narrow, gloomy, and awful. It is the cave of the Sibyl. No echo can be more sensible, but it is rather the sonorousness of an instrument than an echo. It resounds and re-echoes, but repeats only at the entrance. It is in short the most spacious and most beautiful sonorous cavern perhaps existing. This latomia, considered with all its adjuncts in its present state, is a sublime and enchanting place; but when we reflect on the labour and misery these excavations must have cost the unhappy men who formed them, the dreadful torments of which they were at once the instrument, and the place of infliction, the charm vanishes: we behold nothing but the prison, the chains, the tortures, and the tyrant; we wish to fly, and at the entrance shudder with the apprehension of meeting Dionysius.

M. de Non traversed the whole city, which he thinks may have been of the size of modern Paris; but finds few traces of ancient scenes. The catacombs, the ruined tomb of Archimedes, with a few other remains, contributed to excite regret rather than to gratify curiosity. In ascending the river Anapus he saw the remains of the temple of Jupiter, situated between those unwholesome marshes which so often spread destruction through the armies of the Athenians, and almost wholly destroyed that of Himilco the Carthaginian general. The fountain of Cyane joins the Anapus, and retaining its virgin modesty,

modesty, it is only possible to discover 'the nymph by lifting up the reeds which cover her.' In this fountain the famous papyrus is found, probably transplanted from the Nile, for it occurs in no other river in Europe.

The excursion to the south, towards cape Passara, afforded some interesting scenes, and among the rest, the sugar-cane in a soil congenial to it, and perhaps its native spot; though, at present, the plant flourishes with so much greater luxuriance in the Antilles. The chief curiosity, however, is the grottos of Ispica, excavations of the rudest kind hollowed out in the side of a cliff without an arch, a right line or a right angle. The upper ones, only accessible by a ladder, and in a few instances through a rude aperture from the lower one. They must have been the productions of an uncultivated race, probably the Aborigines of the island, long before the first colonies, when they were in a state of brutality, perhaps below the New Zealanders of the present days, a state scarcely exaggerated in the poetical accounts of the Læstrygons and the Cyclops. What were aboriginal habitations, became, in future times, shelter for the vanquished, for banditti; or the present occupiers, harmless shepherds.

M. de Non returned to Syracuse, and from thence proceeded to Messina. He sees in his way the ancient Hybla, or more properly, Megara. Mellili, built on Mount Hybla Megara, whose honey did not justify or support the ancient character; Lentini, near which the Simæthus brings down yellow or black amber, and on whose banks wild corn (which our author thinks, in reality, to be a distinct species) grows; and Jaci, said to be derived from Acis, the victim of Polypheme's jealousy. On examining the land, he concludes, as we have formerly done, that the strait is lessened rather than increased, and that the pretended union of Italy and Sicily is probably an unfounded theory.

As we have followed our author so minutely, we need not bestow any particular commendation on the work: our attention is a sufficient praise. The reader, however, who has no maps, will find that this volume is defective in this respect, and we could with the deficiency were supplied by adding copies of D'Anville's ancient and modern maps. We prefer D'Anville because of its containing the former and present state, from which the comparison will be more easy, and an ancient map is absolutely necessary to follow our author's description. M. de Non generally refers to Howel's *Voyage Pittoresque* for the different views, a work of which, in our present situation, we shall probably be able to take some notice in a future Number.

On the Elementary Principles of Nature ; and the Simple Laws by which they are governed. Being an Attempt to demonstrate their Existence, and to explain their Mode of Action, particularly in those States, in which they produce the Attractions of Cohesion, Gravitation, Magnetism, and Electricity ; and also Fire, Light, and Water. By E. Peart, M. D. 8vo. 5s. Boards. Edwards.

SINCE the days of Des Cartes the synthetical method of investigation has been too common in the more general questions of philosophy ; and, like Des Cartes, each systematic author has differed, and each seems to have erred, though the deviations have been in various directions. In Dr. Peart's Essay on Animal Heat we found some new and peculiar opinions, but we declined entering on the consideration of the theory then before us, because we had not at that time received the principles of it. We find him, like the philosophers we have mentioned, endeavouring to ascertain by synthesis what can only be done by analysis, and what is probably in a great degree, beyond the reach of human investigation. We know no more of the ultimate particles of matter than we know of spirit. The idea is an abstract one ; and, like all these, a fleeting shadow, an unreal mockery. The system of father Boscovich first led the way, in supposing our ideas of resistance not to arise from matter, but from spheres of repulsion. He was followed by Mr. Mitchell, whose system, if we recollect rightly, is mentioned by Dr. Priestley in his Optics, without any marks of disapprobation. It is a sceptical one, and may be suspected of leading ultimately to the system of Berkeley, in excluding matter from the universe, though it displays great acuteness, and is probably near the truth. It must be remembered that our general ideas of matter are from its extension and solidity : these give us no information of the organization or the ultimate particles ; and we now know that these ideas are fallacious, since there are fluids by which the densest bodies are nearly as permeable as free space, where resistance can scarcely be perceived. Extension is a subordinate idea to solidity, for it is the sensation of a continued surface, and a surface is only felt from resistance, or a degree at least of solidity. If then the first idea is in a great measure owing to the imperfection of our organs, and consequently fallacious, the other must be the same ; and as a body cannot act where it is not, except through the influence of a medium, our ideas of solidity and extension must arise in part from the imperfection of our senses, and in part from the influence of some fluid surrounding the particles of matter. If then the densest bodies are easily pervaded by

different fluids, the rarer ones must necessarily be composed of particles very distant; and by reasoning in this manner from comparative experiments, mathematicians have told us with some accuracy and precision, that even the densest bodies are composed of few solid particles in comparison of their pores or interstices; and that scarcely any two solid particles are probably in contact. The principle, therefore, which hinders this union, must hinder the approach of our organs; and it is, in every instance, probable that our idea of resistance arises not from the solid but from the spheres of repulsion. If this power was increased every thing would be dissipated in an aerial form; if it were once abolished, the whole world and its contents might be lost in apparently a few small particles of dust.

This is the outline of a system of general physics, deduced with some degree of caution from analysis. It may probably be, and we think it has been, carried too far; but the first principles are well founded; and it was introduced to say from them that our ideas of matter, and its monads, or ultimate particles, are abstract and uncertain ones, for our senses, the only judges in these instances, very certainly deceive us. Yet, on these ultimate particles, their surrounding medium, its nature and properties, much of our author's system depends: while the foundation is, therefore, so uncertain, the superstructure must be unstable; for, if we know little of matter, we know less of this medium, which is not on a much more certain foundation than the tortoise that the Indian thought supported the elephant which bore the world.

Dr. Peart begins with arranging matter, in its different forms, into distinct classes, and tells us, properly, that the forms depend on the manner in which the particles are combined. Each particle of matter, he thinks, is in contact with the next; but to explain the different density of bodies, he supposes that they diverge, like rays, from the centre to the circumference; and that these rays are at greater or less distances. He soon, however, explains the contiguity by saying, that the particles of solids are not immediately contiguous, but surrounded by a rarer medium, and that its particles are radiated in this manner; the union of particles depending on the rays of one body being inserted in the vacuities between the rays of another. These rays are also supposed to disguise the nature of a body, since pure air, for instance, is, in our author's opinion, a particle of acid, surrounded by a different medium. This medium appears to be of a compound nature, and is either phlogiston or æther: a metal, he thinks, is a particle of earth surrounded by the former

former medium, while the acidifying principle has its peculiar medium. The media, when excited, are the only principles of activity; and the opposite kinds of active fluids are alone capable of a strict and proper union.

It will be at once evident that a system of this kind, so much beyond the reach of reason or experiment, must be incapable of demonstration; and, from its first appearance, will not be found very probable. But our author proceeds in his 'Attempt to Demonstrate the Principles of Nature.' Let us follow him in this enquiry. The only solid parts are earth and acid; the active fluids, in which our readers will perceive a great similarity to M. de Luc's system*, where the active fluid is called the fluide deferent, are phlogiston and æther.

* If a certain quantity of phosphorus, be confined in a sufficient quantity of pure air, light and heat will be produced: the volume of air will be absorbed: and a quantity of acid will remain, exceeding the original weight of the phosphorus employed. It is certain, therefore, that the additional acid, was furnished by the air. But those additional particles of acid, when in their aeriform state, could not be in contact; because they then occupied a space vastly greater than that which they now possess; but as no particle of matter can act where it is not, it is evident, that they could not push each other to that distance: therefore they must have been surrounded by atmospheres of some kind of active fluid; which atmospheres, pressing upon each other, kept them asunder; and this active fluid, be it what it may, I call æther. But since the particles of acid, by combustion with phosphorus, are now condensed into a much more solid form, and occupy much less space than before, in their aeriform state, it is evident, that they are no longer surrounded by their ætherial atmospheres. The æther must therefore have escaped. Is it not natural then to say, that it passed off in the form of light, or fire, which were evidently produced, so long as the æther continued to separate from its acid base, during the combustion of the phosphorus?

* Again, If mercury be dissolved in nitrous acid, the acid will unite with the earth of the mercury, and form a calx or metallic salt. This calx, is therefore evidently composed of the earth of the mercury, and the acid. Expose this calx to the action of fire, in close vessels; the result will be, that the mercury will recover its metallic state, and the receiver be filled with pure air. What change then hath the mercury undergone?—It hath lost the acid with which it was combined when in the form of calx.—What can have become of that acid?—It must be contained in the pure air. It is evident

* We are sorry that the first publication of the second volume of this work escaped us: it shall be examined very soon.

therefore,

therefore, from this and the preceding observation, that the base of pure air is an acid:

‘But the acid employed, was not possessed of æther, sufficient to surround it in an atmospheric form; and the particles of that acid, combined with the mercury in a solid form, could still less retain it; from whence then, had those solid particles of acid, the æther sufficient, to give them their elastic form of pure air, by keeping them asunder? They could acquire it from nothing but the fire, necessary to the operation. It appears therefore, that fire was produced by means of æther in the first case: and that æther was furnished by the fire in this case.’

Proofs of this kind will not satisfy an accurate chemist; for, to go no farther, by mentioning the ‘additional acid,’ our author assumes the principle which he is to demonstrate; for we must admit that the central particle of acid, with a different medium, forms pure air. Again: the fair conclusion from his second experiment is, that the base of an acid is pure air, instead of the base of pure air being an acid. This inaccuracy in the reasoning pervades all the arguments and proofs; so that, while Dr. Peart thinks it impossible to deny that pure air contains the principle of acidity, or acidifying particles, as its base, he only shows that it is one of the ingredients of the compound which is styled an acid; and we are not certain that it contributes more to the formation than the matter of heat, which, to avoid an awkward expression, we shall in future call the caloric. The principles of the acid, in the explosion of pure and inflammable airs are, he thinks, concealed in the water; but it is probable, from the experiments of Dr. Priestley, that they are not concealed, or from those of the Harlaem Society, in a late Number, that they did not exist as separate principles, or could not assume the form of an acid, without some other addition.

The words have more than once almost escaped from our pen, and we had nearly called æther the child of ignorance: it would have been petulant and improper to use such an expression without an explanation. Every accurate enquirer into nature must allow some rare medium to be generally interposed between particles of matter, or admit that a body can act where it is not. This we have formerly had occasion to explain; and we have remarked, that the necessity of explaining phenomena has induced us to give this æther peculiar properties; but, we may now add, that, except its being possessed of great mobility and elasticity, we can form no judgment of the properties of this fluid; and even these, we must suppose, without being able to demonstrate them. It is proper some-

times to pull down the rash pride of science, and to speak the truth: if this then be a proper view of the case, our author's system of the congruity or opposition of phlogiston and æther, their peculiar influence on the form of bodies, and their mutual connection or separation, and their different affinities, must appear visionary. Yet on these he greatly depends; he has brought only one instance of the existence of æther, viz. the resinous electricity, commonly called the negative: and this is little more than assertion, for its phenomena are not connected with his other proofs, and its introduction amounts to no more than saying, since a different fluid is required, it is only necessary to show that a different one may be found. But the magnetic fluid, the nervous fluid (or æther), the peculiar fluid of light, might with equal reason, or as much absurdity, be introduced. We cannot follow all our author's proofs; but we have endeavoured to select an adequate specimen of them; and our readers will probably join with us in thinking this system a hasty and visionary one.

Dr. Peart then proceeds to particular subjects. He thinks that the earthy principle combined with phlogiston produces all the combustible bodies, capable of uniting with the acidifying principle united with æther; that the particles of matter are the same, but that they derive their peculiar distinctions from the fluids. The union takes place in consequence of a double elective attraction: the earth and the acid uniting as well as the active fluids, and the residuum is the third body resulting from the combination; though why it should not be always a neutral or a sulphur; what kind of medium the united active fluids form; or whether the result be attended with any active medium, we are not informed. If the system then is in one point gratuitous, it is in others imperfect. On the subject of the acidifying principle, our author adds little to what we have already had occasion to point out.

The first of the two active principles which engages his attention is phlogiston; and in this chapter he chiefly enlarges on his former system, without adducing any new evidence. He concludes that

‘Phlogiston is a principle, composed of particles of matter, possessed of the active property of attraction; when excited by their affinity to fixed matter, they have an attraction of arrangement among themselves, forming lines of particles, around their exciting centres, of fixed matter, in an atmospheric form; with æther it will unite: and likewise, with the earthy principle: but not with a particle of the acidifying principle, because, it is a particle of fixed matter, already united to a surrounding atmosphere of phlogiston.’

We

We shall transcribe also Dr. Peart's definition of æther :

'Æther is a principle, composed of particles of matter, actuated by the property of attraction, or the power of uniting, with every other kind of matter : by which union, they become excited to attract each other, and arrange themselves in right lines, forming radii around the solid centres, extending in every direction, like an atmosphere. It hath an attraction to phlogiston, and to the acidifying principle : with both of which it will unite, in any proportion ; but, it hath no affinity with the earthy principle, because, its properties as a principle, depend, upon its being already united, to a surrounding atmosphere of æther ; to which it, therefore, can have no affinity of union.'

Our author has not proceeded beyond the first atmosphere ; but if, according to his position, nobody can act where it is not, the particles of these ambient fluids must have other fluids, and it will be necessary to proceed to the Cartesian *Materia Primi & Secundi Elementi*, the whole system will be complicated, and perhaps ridiculous. This is the usual termination, when in philosophy, metaphysics, or divinity, we suffer the imagination to wander where the judgment cannot follow.

Attraction of cohesion is supposed to depend on the comparative proportion of the two solid principles, and of the active atmospheres. Where the solids are in a great excess, the body is dense ; where either active principle, or the principle which results from the union of both, is in a greater proportion, the body is a fluid ; when, in a still greater proportion, it becomes air. The two active principles together produce fire and light. These are supposed to be the more permanent changes, while the accidental ones, as mechanical triture, solution, or melting, produce alterations in the cohesion ; but these alterations are certainly owing to the interposition of a more yielding fluid ; and the smallest particle of a body, while its texture is not destroyed, is equally solid with the largest.

Gravity, on the contrary, is explained, not very differently from the system of Newton, by the æther diffused in free space ; but our author adds the mutual attraction of æther and phlogiston. As these, in their active state, attract each other, the solid particles connected with similar atmospheres are also connected, and each part is drawn together, while the general attraction must be supposed to reside in the body, which has the greater number of active particles : this subject is more clearly expressed in our author's recapitulation.

Æther and phlogiston being universally diffused, in their unexcited fluid state, are capable of penetrating between the lines of active particles, arranged around fixed particles, or fixed principles; in consequence of which, one, or both will receive a certain degree of excitement from every fixed particle, or fixed principle; which excitement, will cause them to attract similar particles to arrangement, and form lines of ætherial, or phlogistic particles, which would extend in all directions, far as creation itself, if they were not to meet with rays of the opposite kind, in a similar state of excitement, from other bodies. But when rays of æther, or phlogiston, excited by the fixed particles of one body, meet with lines of the contrary active particles, excited by another, they will draw those bodies into contact: the greater the number of fixed particles, the greater will be the number of active particles thus excited; and consequently, the more powerful their attraction. Thus is produced the attraction of gravity; by which every mass of matter is connected with every other.

In iron these two active principles are supposed to exist in their natural quantity; but, by the operation of magnetising, the one is excited at one end, and the other at the other; consequently each is capable of attracting particles of the opposite nature to its own, and no others. The magnet too is supposed to attract iron, because no other body has so strong a natural attraction both to æther and phlogiston.

The third state of excitement, producing the third kind of attraction, is electricity. This system is more intricate and more gratuitous than any other part of the work. When the æther and phlogiston are excited between the rubber and the glass, the latter having a greater attraction to phlogiston, on account of the acidifying and ætherial principles in its composition, than to æther, is supposed to attract some of the phlogiston to its surface; and the æther, naturally combined with that portion of phlogiston, being equally excited, will attract the surface of the rubber. When these excited surfaces part, the phlogiston, excited by the globe, will attract some of the æther from the remaining part of the compound of æther and phlogiston naturally surrounding the rubber; and the phlogiston, disengaged from that æther, will be attracted in an atmospheric form, around the excited æther of the rubber. The internal atmosphere is, therefore, that of phlogiston, and the atmosphere of the rubber is æther; but, by the rotation, the last is supposed to be thrown over its sides, and to be confined to the back parts, while the fore part is left disengaged, and capable of attracting æther and phlogiston from the surrounding bodies. Positive electricity will, therefore, be confined to the glass, and negative to the rubber;

rubber; yet each state contains the two fluids; for, in the first instance, the æther takes an atmosphere of phlogiston; in the second, the phlogiston is excited to take an atmosphere of æther. We cannot follow our author in his proofs; but they seem to us not very satisfactory, and to proceed a little way only in the demonstration of the system they are brought to support.

In the explanation of fire our author nearly follows M. de Luc, in considering it as yielding fluid, insinuating itself between the particles of bodies, and lessening their attractive powers: as a fluid, however, he considers it subject to escape, and incapable of forming a constant steady atmosphere; in this way, evidently losing sight of the caloric as an ingredient in bodies, and confining his attention to separate fire. We have already seen that Dr. Peart considers it as the active state of his two active fluids; though, from its peculiar attraction to ætherial compounds, he thinks it may lose its active powers and enter into combination as latent heat; where the caloric, however, enters into combination, it does not wholly lose its active powers: one of those, mentioned by Dr. Peart, it at least retains, viz. the power of lessening the attractive force between the particles.

Light is supposed to be a modification of fire, and to consist of both æther and phlogiston; but to differ from it in consequence of the æther being most excited, while, in fire, the phlogiston is most active. We cannot easily abridge our author's observations on colours, which are at least very ingenious applications of an hypothetical doctrine, and which we have read with great pleasure.

As fire is the result of the union of two active fluids, water is the compound of the two fixed principles, with so much of an atmosphere as to give it the fluid form. The quantity and activity of the atmosphere is increased in its state of vapour, and lessened in that of ice. Our author believes in the composition of water, while, in his answer to Dr. Priestley, he falls into his former error, of supposing the acid, which results from burning phosphorus in pure air, comes really and formally from the air. This mistake renders his answer less conclusive: indeed the only just answer which has yet been given, is that which occurs in our Review for January: we mean if Dr. Priestley be really in an error, which we are not yet convinced of. As there is much ingenuity in our author's contrasting the composition of fire and water, we shall extract a part of it:

Fire then is an active fluid, whose properties as a compound of the two active principles, are very similar to those of water, a

compound of the two fixed principles. Water hath a very general attraction to bodies: so hath fire. Water hath so strong an affinity with many kinds of solid or more fixed substances, as to overpower their attraction of cohesion, and remove their component particles at a distance from each other, by insinuating itself between those particles; but when the water is evaporated, the particles are left unaltered in their natures or properties. Just so it is with fire, with respect to the atmospheres of active fluids, essential to the principles of which bodies are composed, or connecting those principles together; for fire hath a general attraction to active particles of either kind, and when either of those are arranged around fixed principles in either a simple or compound state, so as to form acids, earths, alkalis, neutral compounds, metals, or any other kind of substances: those essential or connecting atmospheres of whichsoever kind, are attracted by this active compound; and if it be present in sufficient quantity, those atmospheres are as it were dissolved by it, because it insinuates its particles into every interstice, and even between every particle composing them, in consequence of which, they become more extended, the bulk of the body is increased, the attraction of those atmospheres to their fixed centres, are proportionately weakened, and indeed according to the quantity of fire insinuating itself between the particles forming those atmospheres, solid bodies may be rendered fluid, and fluids expanded into vapour; but so soon as the particles thus separated by the dissolving or interposing fire, are deprived of that fire, by suffering it to escape, they return to the state, and acquire the properties they possessed, before they were heated.

Perhaps it may appear unfair to have given our author's general conclusions, without the proofs. But we have already said, that the proofs go only to a certain extent; and the principle is always assumed, which we think is gratuitous, or at best imperfectly demonstrated. Whether, therefore, our author reasons rightly or erroneously from it, is of little importance. We have extended our account of his work, from a respect to his acuteness and ingenuity, though we cannot think he has added by it to the stock of science.

Medical Commentaries for the Year 1789. Vol. XIV. By Andrew Duncan, M. D. 8vo. 6s. Boards. Elliot.

WHEN 'not a few critics' were said to be 'more disposed to point out imaginary faults than real excellencies,' we thought that our remarks, designed for the editor's advantage, had been misinterpreted into a desire of detracting from his fame. While we were conscious of the most friendly intentions, it gave us some pain to find that their object was mistaken.

taken, a pain alleviated in some degree by discovering from the perusal of the work, they had not been wholly useless. Though a disproportionate attention is employed on common publications, yet various essays are introduced which could not easily be procured by the general reader, and some works which would never have occurred to him in any other form. The transactions of the Royal Medical Society at Copenhagen, and the Commentaries of the Royal Society at Göttingen have furnished Dr. Duncan with some valuable papers. If we give a short account of some of these, it is partly owing to our not being able soon to examine the different works; and in part to show what this volume contains; by which we suspect many of our readers will be induced to pay it more attention. The British publications noticed are Dr. Cullen's *Materia Medica*, two papers (Dr. Hutton's and Dr. Grievess') from the *Edinburgh Transactions*, Dr. Goodwin's and Mr. Kite's prize essays. Our author is often guilty of anachronisms in his selections of the different works.

Dr. Duncan gives, with great propriety, an account of Dr. Ilberti's work on the construction of hospitals: we have formerly alluded to it, and can only repeat that a square is a very improper form. An hospital should be a single building with opposite windows on two stories only, and the laboratory, bake-house, kitchen, &c. should be in an adjoining building; and in another building the rooms for convalescents, &c. should be situated. This plain obvious design precludes discussion, and discussions of any extent cannot, we know, add to the advantages derived from it.

In the *Copenhagen Transactions*, Dr. Buchave tells us, that many of the inconveniencies attributed to hemlock were found to be owing to an accidental mixture of the æthusa cynapium, cicely, or fool's parsley. The same author remarks, that the *geum urbanum* (common avens, or herb bennet) is a more powerful febrifuge than bark. It may be given in tincture, in decoction, or substance; and three or four drachms will often cure a tertian without the necessity of continuing the medicine, as there is little danger of a relapse: in Dr. Rancoe's hands it was not equally successful. The same medicine is said to be useful in hæmorrhage and in debilitated stomachs.

The *morbus maculosus hæmorrhagicus*, described by Dr. Røget, is only the *morbus petechialis sine febre* of the German authors, and not uncommon in large towns where the lower inhabitants are poor and much crowded. The case he mentions is singular only from this hæmorrhage arising in consequence of a dissolved state of the blood being borne without

debility. Either from its cause or cure it deserves no particular remark. Retzius' observation on camphor is singular. If this substance be precipitated from either the vitriolic or nitrous acid by water, it is afterwards soluble in spirit of wine, and is not precipitated from this menstruum by the addition of water, in consequence, as was found by experiment, of some of the acid adhering to it: this fact may have very important consequences, particularly in the administration of camphor in putrid fevers. The extracts from this collection concludes by a paper of Dr. Aasheim on the antarthritic power of the *menyanthes triplicata*: his patients, as Dr. Duncan justly observes, were young and robust, and the medicine produced no future bad effects.

From the Gottingen Commentaries there are three articles of unequal merit. M. Blumenbach, in his comparative physiology of viviparous and oviparous animals of hot blood, affords us some new facts. The corpus luteum may, he thinks, be produced independent of impregnation or any connexion of the male, by violent exciting powers, as the egg in hens may be separated from the ovary by the same means. This appearance has undoubtedly been found when there has been no reason to suspect that the peculiar cause had preceded; but the real fact is yet far from being clearly established. In birds the lungs are not greatly inflated, and the obstruction of the blood coming from the right ventricle of the heart is prevented by the interposition of a strong fleshy valve. The air-bladders of the abdomen in those animals supply, in our author's opinion, the action of the abdominal muscles in the human species. The sense of touch in birds, resides, he thinks, in the skin of the bill, which has many nerves sent to it; and those birds which have a soft fleshy tongue, have undoubtedly the sense of taste; the others have a peculiarly sensible nervous palate. M. Wrisberg's observations on the absorbent system, as either exciting or curing diseases, are of no great importance. Dr. Murray's remarks on the trees which afford gamboge are, on the contrary, very curious; they are derived from M. Koning, who practised as a physician at Tranquebar, and travelled to Siam, Ceylon, &c. The real tree belongs to the polygamia monoecia, and Dr. Murray calls it *stalagmitis cambogioides*. The cambogia gutta is described with more accuracy than by Linnæus, and its juice is said to be more resinous; nor does it appear that it is ever employed in medicine by the inhabitants of the Malabar coast where it grows: our author would call it *gummi korkæ*. The *hypericum bacciferum* of Linnæus affords a similar resin, which Dr. Murray would call *gummi guttæ Americanum*.

Arneman's treatise on aphthæ, and Baumgarten's on the hydrophobia from the bite of a mad dog, are trifling performances, though analysed at some length: the last author seems to speak with respect of the use of belladonna, but thinks that after the disease has come on, no remedy is of any service. Dr. Girtanner's work on the venereal disease is shortly analysed by a correspondent. We have long intended to examine it, but some of the details which are most curious are scarcely adapted to a popular work; so that we believe we must leave our readers in the possession of the short account given by Dr. Duncan's friend, Dr. Jackman of Königsberg. We may just mention, that this author opposes the antiquity of the venereal disease in Europe, insisted on by Dr. Sanchez and Dr. Hensler, as well as that he proposes to discuss buboes, by rubbing the volatile liniment on the parts whose lymphatics are connected with the diseased gland.

We are sorry that it is not in our power to praise very highly the importance or the novelty of the original communications. The first article is a case of insanity cured by fox-glove; but it seemed to arise from water deposited on the brain. The disease was, however, very violent, and had proved unmanageable by the usual remedies. The histories of two cases, in which, after suppuration in the perinæum, the urine was discharged by preternatural openings, are not uncommon. A case in which a general and considerable enlargement of all the glands of the lymphatic system proved fatal, is more important. The patient had passed the prime of life, and his youth had been employed in the practice of an active profession. We remember to have seen a similar instance in an old man, where all the external glands were enlarged, and probably the internal ones. The former tumors were discussed by mercurial ointment: the weakness of old age did not allow him to live many months afterwards, but all the inconveniencies of the disorder seemed to have been removed. Dr. Fowler's case, which follows, is similar to that described by M. Rogert in the Copenhagen Transactions. The good effects of eau de luce taken internally against the bite of a viper, are described by Mr. Alexander, surgeon in the East India Company's service. This remedy has probably been very effectual. Mr. Drummond finds laudanum a very useful medicine in the confluent small-pox, given from the first appearance, and increased in quantity after the second day. During the symptomatic fever, bark is given, preceded by a laxative; but this practice was employed only in the East Indies, though it may perhaps be useful in Europe.

Mr. Wilmer's account of a remarkable affection of the legs, terminating fatally, is only a description of coldness and mortification,

tification, perhaps from ossified arteries. Mr. Bell of Wigton found the caprum ammoniacale of use in an obstinate intermitting cough; and Mr. Willison describes two cases of compound fracture treated successfully by excluding the air. The wound, he tells us, in one case was healed by the first intention; but we believe it is a singular instance in the records of surgery, for a lacerated wound to be healed in that way. Dr. Clark gives an account of the good effect of opening abscesses of the liver when they point outwards, though this is certainly no new discovery: his case of a scirrhus liver in consequence of a blow, is curious from the apparent slightness of the cause, and the rapidity of the progress of the complaint. Mr. Miller's history of a girl who lost her way on a barren heath, and subsisted eighteen days on water alone, though of some importance, is not singular; there have been instances of fasting nearly as long without water. Mr. May describes the influenza as it appeared in the artillery-companies in 1788 at Plymouth. The other corps who were exempted from duty, and the people of the town, were not affected: the complaint was undoubtedly not general, and though evidently infectious, was not very different from the usual forms of influenza. Dr. Duncan, in the last essay, describes the good effects resulting from the use of vitriolic acid in hiccup. He was led to employ it from having observed the utility of vinegar, and it succeeded almost instantly.

The medical news is more interesting. The observations on the irritability of vegetables, from a paper read before the natural history society in Edinburgh, contain much of what we had formerly occasion to point out, with many other facts of importance on the same subject. This author's principle is, that irritability may depend on peculiar organization, independent of nervous power; and indeed we may allow that vegetables are irritable, without having a system of nerves; but in the present state of our knowledge on the subject, we think it unfair to employ this argument to prove that irritability in animals is independent of nerves. Indeed to say that vegetables have nerves, is an absurdity only in words, for vegetable fibres, from a similar organization, or the united influence of a similar fluid, may possess the same functions. This opinion, however, is carried farther, and illustrated more fully in M. Coulon's Inaugural Dissertation lately published at Leyden. Some dissections of persons who died of consumption are recorded, in which it appears that the degree and fatality of the disease is not in proportion to the number of tubercles and vomicae or degree of injury done to the lungs. In one instance, the lungs were wholly destroyed. Much miscellaneous information occurs, which we cannot and ought not to abridge; among these

are accounts of a flux bark from the Mosquito shore, and the terra ponderosa salita, by Dr. Crawford. The prospectus of different societies follows, different accounts of deaths, promotions, publications, &c. are subjoined.

The meteorological remarks show us, that Edinburgh is by no means a very cold situation, though in a high latitude: even in the beginning of this year the thermometer was not lower than 12, and its range was from 78 to 12. The observations are kept from July to June; and though the thermometer seems to be affected by the sun, the different numbers appear to have been regularly observed. The medium heat is 50.1, and the heat of April 49. The range of the barometer was from 28.09 to 29.61 and the rain (it must be remembered that the year 1788 was remarkably dry) only 20.11 inches. At fort Albany, the winter of 1788-9 seems to have been remarkably mild. The mean heat of December 1788 was +10; of the January following -9; of February -11; and of March +4.—The new publications, as usual, conclude the volume, in which we find much to commend; and though we could wish to praise without reserve, we must add, that many parts of it are unequal to what we have reason to expect from Dr. Duncan's abilities and situation.

A History of Christ, for the Use of the Unlearned: with short explanatory Notes, and practical Reflections. By W. Dalrymple, D. D. 8vo. 6s. Boards. Printed for the Author.

THIS unaffectedly pious and benevolent pastor, drawing near the close of his ministry, leaves his hearers a valuable legacy. The Life of Christ is drawn from the Evangelists; and their different relations are harmonized, so far as they relate to the same events, or connected when they respect different transactions. The preface of Luke is perhaps not happily prefixed, unless it be contended that he alludes to the Gospel of the Egyptians; for the introduction to the third narrative, if it relates to the two former, is an improper preface to the History founded on and composed from the Four Gospels. The introduction to the Gospel of St. John follows, with great propriety; the genealogies next occur; and the different transactions are related in their order,

The narrative is that of the Evangelists, with short explanatory clauses, distinguished by a different type; but these are truly parenthetical, and we may read the text without their assistance. To young and untutored minds, they will be probably, in general, useful; but they undoubtedly weaken the force of the Gospel language. We have perceived some instances, in which we think they perplex the text, and, in one or two, they

they have themselves required an explanation, or led to doubts and difficulties. On the whole, however, if we except a little peculiar and professional language, the work deserves our commendation. The words, 'peculiar and professional' will not require an explanation, if the country, and the style of pulpit-equence in our author's country, be considered. We shall select a short specimen of his manner:

'Sect. 399. L. And he said unto them, when I sent you *my apostles, by way of essay to preach among the Jews, without money in your purse, and scrip to hold victuals with other travelling accommodations in, and shoes to save your feet, lacked ye any thing necessary for the support of life?* And they said, nothing *did we want*. Then said he unto him ¹, but *now, that usage to be expected will be much worse, and might lead one to say, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him, as a man beset with enemies, sell his very upper garment, and buy one. For I say unto you, that this that is written by the prophet Esaias 2* must yet be accomplished in me, and he was reckoned among the *number of capital transgressors; for indeed all the things predicted concerning me have an immediate end. And they, being under carnal apprehensions, and taking his words literally, said, Lord, behold here are 3 two swords for our defence already. And he said unto them, 4 it is enough to make you all sensible of the extreme difficulties you have now to combat; and I meant no more.*'

The appearance of the text is much injured by the mode of placing the references, which we have preserved; and the small letters, which the reader will perceive, refer to 'reflections' published in a separate volume. Some observations, viz. a practical review of the life of Christ; some remarks on the probable order of the events on the first day of Christ's resurrection, &c. are interspersed. A few additional circumstances are also added from the Acts and the Epistles. A specimen of the manner of examining the auditors, frequently practised in Scotland, on the subjects of the Gospel History, is subjoined.

In the Appendix we find the testimonies of the early Christian writers, relating to facts and circumstances in the life of Christ, as well as a select number of Jewish and Heathen testimonies. Though the following observations are not wholly new, they

¹ States of danger and trouble among the Jews were often expressed by outward signs. He meant to signify, that distress and danger approached, and that it behoved each of them to provide for their subsistence and safety, in such a way as prudence directed. What were two swords for literally arming eleven men.

² Ch. liii. 12.

³ Josephus says, that the Galileans were in use to wear two, owing to frequent robberies, and dangers from wild beasts; see J. xviii. 10.

⁴ As if he had said, those are not the weapons that I alluded to; those, therefore, are more than enough for any use that you will have of them.

are very ingenious, and afford a favourable specimen of our author's abilities :

‘ I would throw out a conjecture here, to be thought of by the learned, but without hazarding much upon it, if, in certain of their maxims, they have not even glanced at the overthrow of important gospel ones, whilst they would appear to be above naming what they combat: as when Seneca says, the wise man will restore a son to a weeping mother; but he will do this with a serene mind and unchanged countenance; De Clementia, 1. 2. c. 6. Compare with this L. vii. 11—13; and take along with you that just criticism in the Disquisitions, what the English translation renders, *he had compassion upon her*, in the original language imports that *misericordia* which Seneca calls *viti-um pusilli animi*. Says the elder Pliny, the divinity itself cannot do all things: it can neither confer immortality upon mortals, nor recal the dead. To what purpose, then, should he have mentioned Christianity? Here is a short, indeed, but pointed ridicule of the whole. Tacitus could have no knowledge of the fundamental Christian tenet of benevolence, though he might design to raise abhorrence of its professors, by representing their religion as *unsociable*, when he says *haud perinde in crimine cendii, quam odio humani generis convicti sunt*; An. 15. 44. His own creed was, as for me, I cannot entirely determine whether the affairs of mankind be rolled on by fate, and invariable necessity, or by chance; An. 6. 21. In another place, when, as the author of the Disquisitions well observes, the subject might have inflamed even the cold heart of a sceptic, he thus addresses the manes of his benefactor Agricola: *If there be any place allotted for the pious dead, and if, as the fables hold, great spirits are not extinguished with the body, peacefully mayest thou rest. How could such an one judge of Christianity? The doctrine of life and immortality could not well suffer more in a small compass, and from such a pen. In the detail that the younger Pliny gives of the manners of the Christians, there is much said to their commendation; neither does he, while censuring their superstition, say aught to the prejudice of any individual among them: and what he declares as his sentiment, that, be the thing confessed by them what it would, their forwardness and inflexible obstinacy, merited death, argues such indifference for truth, as was quite incompatible with ingenuous inquiry and true faith. His practice in religion was agreeable to his principle, who could impose divine worship to the statues of an emperor, and punish the neglect of it with immediate execution. A forwardness and obstinacy here was glorious, when joined with his own beautiful delineation, in miniature, of their plain and simple worship, strict morals, and inoffensive sociability.*

Our author proceeds farther in the same path; but we have not room to transcribe the whole. The testimony of Chubb, of Rousseau, and of Hume, who each praise the innate dignity,

the simplicity, and general excellence of the Christian dispensation, are also preserved; and the volume concludes with a list of references of each passage in the Evangelists, to that part of the present volume in which it is found.

One Hundred and Twenty Popular Sermons. By Philip Pyle, M. A. 4 Vols. 1l. 4s. Boards. Robinsons.

IF, for the private instruction of families, the use of indolent, or probably ignorant clergymen, the publication of collections of sermons be useful, they are at least unpleasing to the Reviewer. Condemned to engage in subjects often examined, to skim the surface, with a popular preacher, or to break off abruptly with one who fears to finish a disquisition, lest he should trespass on the patience of a polite audience, is a task which we own is disagreeable; and it has not often happened that we have arisen from works of this kind with a perfect good temper, or a complacency always consistent with impartiality; so that we have been obliged to return again to them, that the little displeasure we felt from the form might not prevent our paying a due attention to the merits of an author, who may at least be deemed successful, if he has attained the end of his undertaking. In 'Popular' Sermons, it is certainly sufficient to explain the outlines of natural and revealed religion; to impress on the readers' minds the more important parts of their doctrines, and, above all, to connect them with practical and moral duties, or to derive these latter from the former. This is the best general account of Mr. Pyle's volumes; for he explains with great perspicuity the doctrine of Christ, and particularly expatiates on the moral duties or practical virtue. It is enough then to give a specimen of his merits in each line, since it would be unfair to combat opinions, even though they should differ from our own, which the author could not, within the limits assigned, defend; and it would be little interesting to give a general account of discourses which, either in design or execution, seldom rise above mediocrity. Even an enumeration of the subjects would extend our article, without adding to its value.

The first passage we shall select is on the divine omnipresence: and is indeed a summary of a sermon on that subject.

'The simplest, the most popular explanation, of the divine omnipresence, seems to be this:—That as God created all things, he cannot but be perfectly acquainted with their several natures, qualities, and mutual relations. And as they are all his own work, his own production; they must all be entirely dependent upon him, entirely subject to his direction. This is the condition of every created thing, wherever it exists. Consequently his

his knowledge and power must equally extend to (or, in other words, must be equally present with) every being; every part of the universe.

‘The practical uses to be made of this important article of religion, are chiefly those, which I have already mentioned. It should imprint, upon our minds, the most humble sense of human frailty; with the profoundest reverence of that amazing power, by which we are thus incessantly surrounded and supported. It teaches us the necessity of keeping a perpetual guard over our whole behaviour, towards God and man; of being upright, in all our designs; ingenuous and undisguised, in all our transactions. It is, (I mean, it ought to be) the bane of all clandestine villany. It shews the common maxim, that “honesty is the best policy,” to be universally true; in all cases, in all senses. Since the most accomplished hypocrite upon earth, cannot conceal a thought of the heart from the eyes of Him, who sees the secrets of all hearts, and will reward them openly. Finally. It yields the noblest comfort to every virtuous person, under the troubles incident to this transitory life; as it demonstrates, that God exercises an impartial government over us; and is the eternal protector of all good men: whose very sufferings therefore, are intended for their benefit; and cannot fail to end in their glory, if they bear them with that resignation to the divine will, which distinguishes a wise and religious mind.’

Our author’s observations on the administration of the sacrament, during the last moments of ebbing life, are very just.

‘I do not mean to speak against this practice, in the gross. I only wish, not to have it misunderstood, or misapplied.—I hope therefore you do not imagine, that any repentance, for a few days preceding a man’s death, and the receiving the sacrament during that short space, can wipe off the guilt, or obtain the forgiveness, of sins, which he has been unrepentedly committing for all his life past. The consequence of such a doctrine, would be exactly the same, as that mentioned in the last article.—It would make the gospel, a nursery of sin;—and the sacrament a ceremony, calculated for the propagation of sin;—to carry men to heaven, whether they will or no:—to save them, in spite of all the pains they have taken to condemn themselves. Upon such a system of religion, men would have nothing to do, but to indulge their vices all within an hour of their departure;—and then to take the sacrament, as their absolution from them all.—Before ever you can admit an opinion like this, you must totally abandon the use of reason, in sacred concerns: you must set piety, and common sense, at eternal variance.

‘I beg however, to declare again, that I do not in the least object to men’s receiving the sacrament in the time of sickness, or at any other time. I would only have it received at all times, with such a disposition of mind, and with such a knowledge of the rite itself, as may render it effectual to the great purpose intended by it.’

Connected with the principles of revealed religion are our author's opinions in the following passage from the sermon on those doctrines, 'that light and immortality' are brought to light by the gospel.

'Another circumstance in the Scripture-account I am considering, is; that though God has not yet revealed the Gospel to all parts of the world, all mankind will have their portion in the future state of recompence. Though all men have not received Christ's doctrine, all will be summoned to appear at his tribunal. He is accordingly represented as sitting upon the throne of his glory, with all the nations of the earth assembled before him; as making the like final distinction between the virtuous and the wicked, in those who are not now of his visible church, as in us who are more immediately his own servants. Whence you learn, that good men, of all times or places, are beloved of God, and will be admitted into his kingdom; while the unrighteous and ungodly, of whatever denomination, will be excluded from it.

'But though it is undoubtedly true, that all men will be judged at the last day: do not imagine, they will all be judged by one rule, or by the same standard. No! Every man will be accepted according to what he has, not according to what he has not. To us, on whom the light of the Gospel has shone, a larger field of morals is opened, and a more extensive service will consequently be expected from us. Whereas from them who never heard the name of Christ, nothing will be required but the performance of those duties only, which reason and conscience universally dictate. For God has not, in any region under heaven, either left himself without witness; or his rational creatures without a law, by which they should direct themselves. "The invisible things of Him, from the creation of the world, might always clearly be seen, by the things that are made:" And every man has a rule of duty, written upon his heart; which he cannot violate, without being self-condemned.

In these passages we have also given a short specimen of our author's manner of connecting the moral duties with the precepts of religion, and we have extended our quotations far enough to lead our readers to judge of the merits of these volumes. Perhaps they may find a want of force and of energy in the sentiments and language. Even the illustrations are obvious, without being select; but, if our author is not copious in explaining, it may be excused, when he so seldom proceeds beyond common comprehensions. This is not, however, intended to be marked as a fault in a preacher who addresses his discourses to a popular audience; and, since it is necessary to have, in a family, discourses so plain and popular, as not to rise above the level of every comprehension, and at the same time to be truly pious and strictly practical, we can cheerfully recommend the volumes before us.

Observations made on a Tour from Bengal to Persia, in the Years 1786-7. With a short Account of the Remains of the celebrated Palace of Persepolis, and other interesting Events. By William Francklin. 8vo. 6s. Boards. Cadell.

THE author of this work informs us, that being a supernumerary officer on the Bengal establishment, and desirous of employing his leisure time by improving himself in the knowledge of the Persian language, as well as to gain information of the history and manners of the nation, he obtained a furlough for that purpose; the result of which is the observations now before us. During a residence of eight months at Shirauz, among the natives of the place, Mr. Francklin had a very favourable opportunity of becoming acquainted with the manners and customs of the country; and we may well suppose, from the motives of his journey, that he was sufficiently intent on rendering it as productive as possible of the laudable objects which he had in view.

On the twenty-seventh of February 1786, he embarked for Bombay, in his way to Persia; but in the course of the voyage landed on the island of Ceylon. No kind of spice, nutmegs, or any other rarities for which this island is so celebrated, are to be met with at the Point de Galle, the town where the author went on shore: nor could the voyagers, on their approach to the island, perceive any of those odoriferous gales described by travellers as exhaling from the cinnamon and other spices with which this island abounds. Topazes, amethysts, and other precious stones are found on the island of Ceylon, and brought to Point de Galle for sale; but we are told that it is dangerous for people not skilled in those commodities to purchase them when set, as the persons who sell them are very expert in making the false stones appear like true ones, by colouring them at the bottom.

The inhabitants at this place, particularly Europeans, are for the most part sickly. The author, during a few hours stay on shore, observed several persons whose legs were swelled in an extraordinary manner. This the natives impute to the badness of the water, and the vapours which arise from the adjoining hills. The inhabitants of Malacca are said to be liable to the same disease, and from similar causes.

Our author, after visiting several places in his route, arrived at Shirauz, the capital of Faristan, or Persia Proper. It is situated in a valley of great extent and surprising fertility, in latitude $29^{\circ} 30' 31''$. This place is celebrated for the purity of its air. A wall encompasses the city, five-and-twenty feet high, and ten thick, furnished with round towers

at the distance of eighty paces from each other. Shirauz is likewise surrounded by an excellent dry ditch, sixty feet in depth, and twenty in breadth; which would alone, exclusive of other works, enable the city to hold out a long time against any power in Persia, where artillery is but little known, and less used. The city has six gates, which are shut at sun-set, and opened at sun-rise; during which interval no person is permitted to pass in or out. Within the city, at the upper end, stands the citadel, which is built of brick, and is a square of eighty yards circumference, flanked with round towers, and encompassed with a dry fosse, of the same breadth and depth as that of the city.

Opposite to the citadel, in a large handsome square, is a gallery where the khan's music, consisting of trumpets, kettle-drums, and other instruments, plays regularly at sun-rise and sun-set. One side of this square leads to the Dewan Khan, or chamber of audience; which is a large building, of an oblong form, with an open front. The inside, about one-third up the wall, is lined with white marble from Tauris, and the ceiling and other parts are ornamented with a beautiful gold enamelled work, in imitation of the lapis lazuli. In the front of it, within a large garden, are three handsome fountains, with stone basins, which are continually playing.

Shirauz has many good bazars and caravanseras. The chief of these, or that distinguished by the name of the Vakeel's bazar, forms a street, extending a quarter of a mile, built entirely of brick, and roofed in a style much resembling that of the piazzas in Covent Garden.

The Jews at Shirauz have a quarter of the city allotted to themselves, for which they pay a considerable tax to government, and are obliged to make frequent presents. This tribe is more odious to Persians than those of any other faith; and every opportunity is taken to oppress and extort money from them; the very boys in the street being accustomed to beat and insult them, of which treatment they dare not complain.

Shirauz is adorned with many fine mosques, particularly that of Kerim Khan, which is of a square form. At the upper end of the building is a large dome with a cupola at top, which is the place appropriated for the devotion of the vakeel. It is lined throughout with white marble, ornamented with the blue and gold artificial Japis lazuli; and has three silver lamps suspended from the roof of the dome. Without giving a more particular description of this, or the other mosques, we shall pass to the Zoor Khana, of which our author gives the following account:

• There

• There are places in Shirauz distinguished by the name of Zodr Khàna, the house of strength or exercise; to which the Persians resort for the sake of exercising themselves. These houses consist of one room, with the floor sunk about two feet below the surface of the earth, and the light and air are admitted to the apartment by means of several small perforated apertures made in the dome. In the centre is a large square terrace of earth, well beaten down, smooth, and even; and on each side are small alcoves raised about two feet above the terrace, where the musicians and spectators are seated. When all the competitors are assembled, which is on every Friday morning by day-break, they immediately strip themselves to the waist; on which each man puts on a pair of thick woollen drawers, and takes in his hands two wooden clubs of about a foot and a half in length, and cut in the shape of a pear; these they rest upon each shoulder, and in the music striking up, they move them backwards and forwards with great agility, stamping with their feet at the same time, and straining every nerve, till they produce a very profuse perspiration. After continuing this exercise about half an hour, the master of the house, who is always one of them, and is distinguished by the appellation of Pehlwaùn, or wrestler, makes a signal, upon which they all leave off, quit their clubs, and joining hands in a circle, begin to move their feet very briskly in union with the music, which is all the while playing a lively tune. Having continued this for a considerable time, they commence wrestling; but before the trial of skill in this art begins, the master of the house addresses the company in a particular speech, in part of which he informs the candidates, that as they are all met in good fellowship, so ought they to depart, and that in the contest they are about entering into, they should have no malice or ill-will in their hearts; it being only an honourable emulation, and trial of strength, in which they are going to exert themselves, and not a contentious brawl; he therefore cautions them to proceed in good humour and concord: this speech is loudly applauded by the whole assembly. The wrestlers then turn to their diversion, in which the master of the house is always the challenger; and, being accustomed to the exercise, generally proves conqueror, by throwing each of the company two or three times successively. I have sometimes, however, seen him meet with his equal, especially when beginning to grow fatigued. The spectators pay each a shahce, in money, equal to three-pence English, for which they are refreshed during the diversion with a calcan and coffee. This mode of exercise, I should suppose, must contribute to health, as well as add strength, vigour, and a manly appearance to the frame. It struck me in its manner of execution to bear some resemblance to the gymnastic exercises of the ancients.

The baths in Persia are very commodious, and some of them particularly beautiful. During the spring they are de-

corated in great finery; a custom distinguished by the natives under the name of Gul Reazee, or the scattering of roses. This commonly continues a week or ten days, during which time the guests are entertained with music, dancing, coffee, sherbet, &c.

The tomb of the admired Hafiz, one of the most celebrated Persian poets, stands about two miles distant from Shirauz, towards the north-east. Here the late vakeel, Kerim Khan, has erected an elegant ivan, or hall, with apartments adjoining. This building is executed in the same style as the Dewan Khana, nor has any cost been spared to make it agreeable. It stands in the middle of a large garden: in front of the apartments is a stone reservoir, in the centre of which is a fountain. In the garden are many cypress-trees of extraordinary size and beauty, as well as of great antiquity, which our author imagines to be the same as those described by sir John Chardin, who visited this place in the last century. Under the shade of these trees is the tomb of Hafiz. It is of fine white marble from Tauris, eight feet in length, and four in breadth. This was built by the order of Kerim Khan, and covers the original one. On the top and sides of the tomb are select pieces from the poet's own works, beautifully cut in the Persian Nustalack character. During the spring and summer season the inhabitants resort to this place, and amuse themselves with smoking, playing at chess, and other games, and reading the works of Hafiz; an elegant copy of which is kept upon the tomb for the purpose. They venerate this poet almost to adoration, never speaking of him but in terms of rapture and enthusiasm: and the principal youth of the city show their respect for his memory, by making at his tomb plentiful libations of the delicious wine of Shirauz. Close by the garden runs the stream of Rocknabad, much celebrated in the works of Hafiz. It is now dwindled into a small rivulet; but the water is clear and sweet, and is held in great admiration by the modern Persians, who ascribe to it medicinal qualities; but with what justice our author does not determine.

A little to the northward of Hafiz's tomb, is a magnificent building, called by the Persians Hest Tun, or the Seven Bodies, on account of seven dervishes, or religious men, who coming from a great distance to reside in this country, took up their abode on the spot where the building is erected, and there remained till they all died, each burying the other successively, until the only survivor, who was interred by the neighbours upon the spot; and in memory of which event Kerim Khan has erected a beautiful hall, with adjoining apartments.

ments. Over the doors of this hall are placed the portraits of the two celebrated poets Hafiz and Sadi, done at full length; that of Hafiz habited in the old Persian dress. He is painted with a fresh rosy complexion, and a large pair of whiskers, and appears to be about six and thirty years of age. The other of Sheick Sadi is the figure of a venerable old man, with a long beard turned white by age, dressed in long flowing robes, in his right hand holding a small crooked ivory staff, and in the other a charger of incense. This poet, who was of the religious order, has likewise a tomb about two miles distant, and it is visited in the same manner as that of Hafiz.

Our author informs us that the Persians, with respect to outward behaviour, are certainly the Parisians of the East. While a haughty and insolent demeanour peculiarly marks the character of the Turkish nation towards foreigners and Christians, the behaviour of the Persians would, on the contrary, do honour to the most civilized nations. They are kind, courteous, and obliging to all strangers; and are fond of enquiring after the manners and customs of Europe, very readily affording, in return, any information respecting their own country. The practice of hospitality is with them so important a point, that a man thinks himself highly honoured if you will enter his house and partake of what the family affords; while going out of a house, without smoking a calan, or taking any other refreshment, is deemed, in Persia, a high affront.

The Persians, in their conversation, use extravagant and hyperbolical compliments on the most trifling occasions; but freedom of conversation is a thing totally unknown amongst them; that 'walls have ears,' being proverbially in the mouth of every one. They have universally a fixed belief in the efficacy of charms, omens, talismans, and other superstitions. They are, of all people, the most addicted to the idea of fortunate or auspicious days and hours. They never undertake a journey without first consulting a book of omens, each chapter of which begins with a particular letter of the alphabet, which is deemed fortunate or inauspicious; and should they unluckily pitch upon one of the latter, the journey must be delayed until a more favourable opportunity. Entering a new house, the putting on of a new garment, with numberless other common and trifling occurrences, are determined by motions equally absurd and frivolous. Those among them who are in good circumstances generally send for an astrologer, at the birth of a child, in order to calculate its horoscope with the utmost exactness.

Our author appears to have observed the manners and customs of the Persians with great attention; and, from what we have formerly read of this people, in the works of different travellers, we think he describes them faithfully.

From Shirauz Mr. Franklin made an excursion to view the celebrated ruins of Persepolis, where he arrived at the end of two days. This ancient palace is situated on a rising-ground, and commands a view of the extensive plain of Merdasht. The mountain Rehumut encircles the building in the form of an amphitheatre. The ascent to the columns is by a grand stair-case of blue stone, containing one hundred and four steps. The first object that strikes the beholder on his entrance are two portals of stone, which our author judges to be about fifty feet in height each; the sides are embellished with two sphinxes of an immense size, dressed out with a profusion of bead-work, and, contrary to the usual method, they are represented standing. On the sides above are inscriptions in an ancient character, the meaning of which no person hitherto has been able to decypher.

Another flight of steps leads to the grand hall of columns. The sides of this stair-case are ornamented with a variety of figures in basso relievo. Most of them have vessels in their hands: here and there a camel appears, and at other times a kind of triumphal car, made after the Roman fashion. There are likewise several led horses, oxen and rams, which intervene and diversify the procession. At the head of the stair-case is another basso relievo, representing a lion seizing a bull; and, close to this, are other inscriptions in ancient characters. At this place is the entrance to what was formerly a most magnificent hall: the natives have given it the name of Chehul Minar, or forty pillars; and though this name be often used to express the whole of the building, it is more particularly appropriated to this part of it. Fifteen of the columns yet remain entire; they are from seventy to eighty feet in height, and are masterly pieces of masonry. Their pedestals are curiously worked, and appear little injured by time. The shafts are enfluted up to the top, and the capitals are adorned with a profusion of fret-work.

Proceeding eastward from this hall, we arrive at the remains of a large square building, which is entered through a door of granite. Most of the doors and windows of this apartment are still standing; they are of black marble and polished like a mirror. On the sides of the doors, at the entrance, are bas-reliefs of two figures at full length: they represent a man in the attitude of stabbing a goat. With one hand he seizes hold of the animal by the horn, and with the other

other thrusts a dagger into his belly. One of the goat's feet rests upon the breast of the man, and the other upon his right arm. This device is common throughout the palace. Over another door of the same apartment, is a representation of two men at full length: behind them stands a domestic, holding a spread umbrella; they are supported by large round staffs, appear to be in years, have long beards, and a profusion of hair upon their heads.

At the south-west entrance of this apartment are two large pillars of stone, upon which are carved four figures. They are dressed in long garments, and hold in their hands spears ten feet in length. At this entrance, likewise, the remains of a stair-case of blue stone are still visible. Vast numbers of broken pieces of pillars, shafts, and capitals, are scattered over a considerable extent of ground, some of them of such enormous size that they excite the astonishment of the beholder. Indeed, all these noble ruins indicate the former grandeur of this palace, which was truly worthy of being the residence of a magnificent sovereign.

There are yet other remains of this magnificent fabric described by our author; but we must now, however reluctantly, take leave of the subject, and only observe, that the materials of which the palace is composed, are chiefly hard blue stone; but the doors and windows of the apartments are all of black marble, exquisitely polished. We should now conclude the account of Persepolis, but are tempted to give our readers the few following observations on the Hall of Pillars.

This hall appears to have been detached from the rest of the palace, and to have had a communication with the other parts by hollow galleries of stone. By the pedestals of the pillars, which I counted very exactly, the hall seems originally to have consisted of nine distinct rows of columns, each containing six; making consequently, in all, fifty-four. The fifteen that remain, are from seventy to eighty feet in height; the diameter at the base is twelve feet, at the distance between each column twenty-two. By the position of the front pillars, the hall appears to have been open towards the plain; but four of the pillars, facing the mountain, and which are at some distance from the rest, seem to have been intended for a portico, or entrance from the east; they are also of a different style of architecture. The materials of the columns are a mixed sort of red stone granular.

The hall, situated on an eminence, and commanding an extensive view of the plain of Merdasht, is strikingly grand, and conveys to the beholder the idea of an *Hall of Audience* of a powerful and warlike monarch.

Mr. Francklin has subjoined to his travels an account of the transactions in Persia, from the death of Nadir Shah to the year 1788. The narrative is written with perspicuity, and fills up a chasm which has hitherto remained in the historical detail of that ancient and celebrated kingdom; where the Splendour of its former monarchy is sunk into all the horrors of barbarism, successive usurpations, and almost continual civil war. We cannot conclude without acknowledging that we have received much pleasure from the perusal of this agreeable work.

Letters chiefly from India; containing an Account of the Military Transactions on the Coast of Malabar, during the late War. Together with a short Description of the Religion, Manners, and Customs of the Inhabitants of Hindostan. By John Le Couteur, Esq. Translated from the French. 8vo. 6s. Boards. Murray.

IT appears from the Translator's preface, that these Letters are the production of a young officer, a native of the island of Jersey, who served in India during the late war. To many of the transactions related in the present volume, he was himself an eye-witness; and of the rest he was enabled, from being on the spot, to collect the fullest and most authentic information. The first letter is dated from St. Jago, in April 1781, and contains an account of the soil, produce, and government of that island, which is one of the principal Cape de Verd Islands, and possessed by the Portuguese. In the second, the author gives an account of the naval action at St. Jago, between commodore Johnstone and M. de Suffrein, and is very free in his animadversions on the conduct of the former of those commanders. The transaction in Saldina-bay forms the subject of the next letter, in which the author continues to blame the conduct of the commodore, particularly for his return to Europe after the capture of the four French Indiamen; but does justice to the signal bravery displayed by Johnstone on this occasion.

Four of the ships were preserved from the general conflagration, but we could not succeed in saving the fifth. There was every reason to fear that the flames from her would communicate to the others, and we durst not approach her on account of the powder she had on board. Our commodore, sensibly touched at the prospect of so great a treasure escaping, was for this time deaf to the voice of prudence, and daringly braved death to snatch from the sea the immense riches ready to be swallowed up. He flew like lightning, and rushed into the midst of the flames; he towed off the vessel with his own hands, encouraged the sailors, and made astonishing exertions. His temerity had

had a happy effect; the vessel did not blow up till she was too far distant to involve the others in her disaster.

The fourth letter presents us with an account of the Cape of Good Hope, the ouran outang, hippopotamus, and the Cape sheep, with some singular customs of the Hottentots; after which detail, the author enters upon an ingenious comparison of a state of civilization with that of nature. In the next letter the fleet, after sailing from the Cape, arrives at the island of Johanna; the soil, produce, inhabitants, and government of which, the author describes, as usual, in a lively manner; and gives the following instance of the pious frauds practised by the musti in this country:

‘The same arts that were formerly practised in the Roman Catholic church, to keep the people in ignorance, and increase their veneration for the priesthood, are to be seen here in full effect. But the instruments employed are much more simple than the relicks, flagellations, and miracles of the Catholic priests; being in fact nothing but a few holy ducks. These birds are supposed to be inspired with the knowledge of futurity, and the musti is the only person who has the privilege of consulting them. When the men of the greatest wisdom are at a loss how to act in the affairs of the state, or are doubtful of the issue of some important enterprize, the high priest, in solemn procession at the head of his clergy, proceeds from the mosque to the ponds, where these sacred birds take up their abode, and addresses to them his most fervent prayers and supplications. If the ducks approach their reverend votaries of their own accord, the omen is good; if they keep aloof it is doubtful. In the latter case the priests entice them to draw near by offering such food as they are fond of, and the musti having consulted them on the business in hand, such a course of conduct is observed as they are supposed to dictate.’

The civil polity in the island of Johanna is more worthy of approbation. The punishments inflicted by the laws are calculated to be at the same time a correction of the offender and an example to the other inhabitants. When a criminal is convicted of theft, he suffers the loss of his hand. This punishment, the author observes, appears more likely to restrain men of evil dispositions than any now used in Europe. The death of a malefactor impresses the minds of the spectators only at the instant of the execution, and is soon effaced from their remembrance; but a person so conspicuously mutilated is a constant example and living monument of the vengeance of the laws wherever he goes. The captain admits it is true that the man so treated is rendered useless and perhaps burthensome to society; but the terror that he strikes into those who are inclined to similar acts of immorality,

rality, more than compensates for that inconvenience; and in this we agree with our author.

Mr. Le Couteur, though a military gentleman, reasons with much plausibility on the cause of the scorbutic and febrile disorders, which seized on the crews of the ships in their passage to Johanna. He ascribes the sickness chiefly to a deficiency of fresh water; observing that a pint of water in the day is insufficient to dilute a quantity of gross and heavy food, and to repair the waste of fluids which pass off by perspiration in a hot climate. Though we have some doubts with regard to the pathology advanced by the author, we cannot hesitate a moment to admit the justness of this remark. But why, in such an exigence, was recourse not had to the method of freshening sea-water? The water thus produced, we know, is not entirely palatable; but it might be rendered less offensive by the juice of oranges or lemons, or even by a small addition of vinegar, dulcified, if required, with a little sugar.

In the next letter, we find the ships, after leaving Johanna, obliged, on account of sickness, to put into the bay of Morbet in Arabia. The author observes that it is difficult to account for the pompous epithet of happy which is given to this part of Arabia, unless indeed we should suppose it to be ironical; for they could perceive nothing necessary for the sustenance of human life for the extent of more than twenty miles of country. The whole coast offers no other prospect to the eye than a dismal chain of barren and rocky mountains. Our author, however, was afterwards told, though with what truth is uncertain, that in a remote period, the territory of Morbet was so fruitful, as, not undeservedly, to be called a part of Arabia the Happy; but a deluge, which laid the country under water, swept away the soil, leaving nothing behind but the naked rock. A vague tradition may not be regarded as sufficient for establishing the fact; but that similar events have happened in others parts of the globe, appears from history to be unquestionable.

Immediately on the author's arrival at Bengal he enters upon a detail of the military transactions in India, which he relates in a distinct manner, and, we have no reason to doubt, with fidelity. The narrative of these operations, through which we cannot pretend to accompany him, is frequently interspersed with anecdotes, and a description of the manners of different people. Nor has the author been sparing of his reflections on a variety of occasions. Indeed he appears sometimes so much disposed to moralizing, that the narrative of the historian is lost in the speculations of the philosopher. But in all those digressions, he aims either at being instructive or entertaining; and where we cannot award him the praise of being profound or convincing,

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it must at least be acknowledged, that he is invariably ingenious and spirited. Whether his reflections on the conduct of officers be in any degree tinctured with prejudice, we cannot take upon us to determine; but he is very free in his animadversions not only on general Mathews and admiral Hughes, but other officers in particular circumstances.

The following extract affords a lively description of the hardships sustained by the British prisoners at Chittledrough:

‘Not having been permitted to shave, our beards soon attained their full growth: this gave us so venerable, and at the same time so grotesque an appearance, that we could hardly forbear smiling at each other. Our stock of linen was reduced to two or three shirts each; and, to add to our distress, the washer was forbid to attend the prison oftener than once in a month or six weeks; so that we were two or three weeks without shifting. In the mean time our shirts acquired a brown crust, which gave them the stiffness of buckram, while legions of fleas, bugs, and lice, those sociable insects that never desert man in his misery, covered every part of them, or frolicked on our bodies, without allowing us any respite by night or day. In vain we waged constant war with these pests; they multiplied faster than we could destroy them, and revengefully satiated themselves with our blood, left us wounded to the very bone. The scorpions and snakes also were our visitors, and condescended to share with us the horrors of the prison.

‘Rats, which we might have turned to some account, were not less numerous than other vermin; it was not unusual to find two or three of them quietly seated on our faces when we awoke in the morning. Those gentlemen, who slept with their mouths open, sometimes suffered the most disgusting defilement; in short they were so intolerable a nuisance, that we at last determined, whatever trouble it might cost us, to declare open war against, and extirpate them.

‘One night about twelve o’clock, when these vermin, without fear of traps, cats, or poison, were plundering our provisions, or strolling by thousands about the prison, we sprung out of bed arming ourselves with brooms, clubs, and sticks. Some of us were posted in ambuscade to cut off the retreat of the enemy, while others, attacking them in front, put them to rout with great slaughter. The noise of the battle, the cries of the dying, were heard a far; while the walls of the prison shook, and the ground resounded under our feet. Our guards, in spite of all their valour, were panick-struck; and considering this tumult as a dreadful prelude to some desperate attempt, uttered the most piercing cries of distress.’

In the course of these Letters, the author has given, from his own observation, a sketch of the manners, customs, and superstitions of the Hindoos; which though coinciding in general with more copious accounts, may be justly regarded as a useful
and

and pleasing abstract on that interesting subject. On the whole, these Letters afford much entertainment as well as variety of information. The translator acknowledges that he has used much freedom with the original, but assures us, at the same time, that the meaning and spirit of the author have been carefully preserved.

Characters and Anecdotes of the Court of Sweden. 2 Volumes.
8vo. 12s. Boards. Harlow.

WE are informed by an advertisement, that the materials contained in these volumes are taken from a manuscript, which came into the possession of a traveller, lately returned from a tour in the northern parts of Europe. The author is supposed to be a courtier; and his object is to give a circumstantial account of all interesting events, of which he had been an eye-witness, in Sweden, from the year 1770 till the month of June 1789; with the characters of the most remarkable persons of both sexes, and anecdotes relating to their private life, as well as to the part which they have acted in public affairs.

The author is a desultory writer, apparently regardless of chronological order in his narrative; but the facts which he relates appear to be authentic, and the characters, though in general frivolous, seem to be drawn with justness and discernment. He gives the following account of the king of Sweden:

‘As to the character of the king of Sweden, he is generally allowed to be one of the most amiable and popular princes in Europe. He has a particular gift to gain the heart of every one. His conversation in public is full of wit, politeness, and a kind attention to make every one easy; in private he speaks with the cordiality and simplicity of a friend; he grants favours with apparent satisfaction to himself, and knows how to refuse without giving uneasiness. His clemency is founded on his great sensibility, which could never yet permit him to punish with death or infamy any one personally known to him. He has often wished that he might never unavoidably be forced to such an act of severity, because the remembrance would ever make him unhappy. It may be said that he inherits his father’s heart with the genius of his mother. Had he been a private man, he would have made his fortune either in the line of politics or literature. His knowledge in history and diplomatics is prodigious; his public speeches in the diets, and upon other occasions, have an uncommon force and elegance, worthy such a speaker; and several plays he has composed for the newly constituted national stage, are of a richness in their composition and purity in their morals that bespeak the prince and the legislator, and notwithstanding all the pains he had taken to prevent being

being known as the author, it soon became no secret that they were from the pen of majesty.

To what rank his Swedish majesty is entitled in respect of literary genius, as we do not recollect to have seen any of the royal productions, we cannot determine; but it is a circumstance which ought not to be admitted, that though an avowed author, he was never known to entertain the smallest jealousy of any candidate for literary fame. A want of sincerity has, it seems, been imputed to his majesty; but the author of the manuscript is at pains to exculpate him from this charge; as he likewise does from a few others, indeed with all the appearance of justice.

In such a work as the present, our readers may expect to meet with an account of the queen of Sweden: the author has not omitted to give some traits of so distinguished a personage; but they are so closely connected with a piece of secret history, that, to exhibit them properly, it is necessary for us to insert the whole of the following extract:

‘Next to the king, the queen is a worthy object of our attention. Among other eminent qualities in that princess, it is perhaps her first merit that she meddles not in politics: she is the king’s wife, and nothing else. Sweden has had sufficient experience of the evils arising from female influence in political matters, and rejoices to see upon the throne a queen possessed of all the charms of sex, and confining her ambition within the practice of its virtues.

‘With all her accomplishments, she was not so happy at first as to captivate the inclination and confidence of her spouse, then prince of Sweden. Her countenance and manners, at her first arrival in that country, bore too visible marks of the constraint and severity of her education under the queen dowager of Denmark, and the reception she met with from the queen of Sweden, her mother in law, was not at all encouraging. She had also about her person some Danish domestics, who, to have her entirely in their power, inspired her with continual fear and diffidence, which naturally caused a reserve and coldness in her behaviour and totally removed the prince’s affection.

‘She led a very retired life as princess, but as soon as her husband had mounted the throne, and wished to see the court more frequented than it had been during the reign of his father, and had signified his desire to the queen that she should appear oftener in public and receive the nobility into her company; she readily obeyed, and appeared as content as the happiest queen in the world. She was the more a sufferer as she really loved the king; but thinking herself slighted, pride would not permit her to betray the secret of her heart. She bore her disgrace with patience and resignation for several years, until an accident

accident made her better known to her royal spouse, and caused a perfect reconciliation.

The king had made a voyage into Finland, and sent an express with letters to the royal family, to let them know of his safe arrival. As the express had orders to return as soon as possible, they would all write to the king by the return of the messenger; and the young duchess of Sudermania having finished her letter, she went to the queen to tell her that the courier grew impatient at waiting, as no one else dared to interrupt her majesty while she was writing. The queen had just finished, and was going to give her letter to her Danish gentlewoman to write it fair, as she ever used to do with all her letters; but the duchess snatched it up and ran away with it, saying the king should owe great obligation to her, for, having, by her means, a letter written by the queen's own hand. She sealed it up with her own letter, and sent it away. The king who had never seen the queen's hand writing before was surprised and highly charmed with the contents. There was a delicacy of sentiment and a gentleness in the expressions he had never found before in her letters. He read it aloud to some of his favourites, with great satisfaction; and after having finished he asked them, with a sort of triumph, what they thought of the letter? "From the tender concern the queen expresses for my health and welfare," said he, "I should almost have the vanity to believe that she loved me." A young gentleman present had the boldness to ask if his majesty had never known that before? The king started at the question, and answered, with a serious look, that he had so many proofs to the contrary, that he never could persuade himself she had for him any real affection. The gentleman answered, that if his majesty would permit him to reply, he dared to assert that all such ideas were falacious, and put forth by persons who had an interest in creating divisions in the royal family; and upon the king's asking him how he could be so certain of the truth of his assertion, he frankly owned that he was upon terms of the greatest intimacy with a lady who had a good share in the queen's confidence, and it was by that means he came by his knowledge of her majesty's sentiments; and that it now depended upon the king to assure himself of their reality whenever he pleased. The king having a great opinion of the character of the gentleman, was almost persuaded; and in consequence he wrote a letter to the queen, full of the warmest expressions of esteem and friendship, assuring her, he should think himself happy if, at his return, he might be convinced of the reality of the sentiments expressed in her letter; in the mean time he begged the favour of having another letter written by her own hand, that he might experience again the pleasure which the former had given him. The queen agreeably surprised at so unexpected a change, answered according to the dictates of her heart; and when the king was expected home, she prepared a splendid feast for his return, and received him with

with that modest tenderness so flattering to its object. That very evening they came to an explanation, and were convinced of their former mistake on each other's sentiments: the king conducted the queen to her apartments, and for a long time after he had no other bed chamber than hers. The Danish gentlewoman being convicted of having altered the queen's letters, was dismissed from her service, and sent out of the kingdom; the young gentleman who had undertaken the queen's defence was rewarded by many rich presents from her majesty: and the king, as well upon that consideration as in respect to his merit, has since raised his fortune in an eminent degree.

It appears that the queen-dowager was far from being satisfied at the reconciliation of her son and his consort; and that, to the end of her life, she secretly abetted the calumnies which were propagated of the latter, by those who were enemies to the domestic tranquillity of the royal pair.

We are informed that the prince-royal of Sweden is generally allowed to be one of the most promising youths of his age. When only seven years old, he could maintain a conversation with senators, foreign ambassadors, and others persons who visited the court; and he has been twice examined in the presence of the deputies of the four orders, with as much satisfaction to them as encouragement to himself.

The character of the duke of Sudermania, and the duke of Ostrogothia, brothers to the king, are afterwards delineated; with a variety of political and biographical anecdotes relative to the affairs of the nation, and to persons of eminence at the Swedish court. The work, however, abounds, in many parts, with frivolous detail; but it is calculated to afford amusement, and seems to give a faithful account of the present situation of the court of Sweden.

An Historical Account of the Royal Hospital for Seamen at Greenwich. 1789. 4to. 12s. Boards. Nicol.

THE Royal Hospital at Greenwich is not less conspicuous for the grandeur of the fabric, than for the benevolent and laudable purposes which gave rise to its foundation. But such an institution, considered only in a political view, may justly be regarded as an object of great importance to the public; especially to a nation whose safety as well as greatness depends chiefly on the cultivation of her maritime power. If therefore any class of men be entitled to an ample retribution from the state, it is certainly those who have spent the vigour of their life amidst fatigues and dangers, and either exhausted their strength, or incurred perpetual infirmity, in the service of their country. It may appear surprising, that an asylum for superannuated and disabled seamen should not have
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been

been established at least as early as that for aged and infirm foldiers; but the institution of Chelsea Hospital preceded the Hospital at Greenwich by several years; and it appears that the latter owed its origin more to the humanity and compassion of a pious princess, than either to the sentiments of national interest, or of public generosity and justice. The sovereign who has the glory of this noble institution, was queen Mary, the consort of William the Third. The rev. Mr. Cooke and Mr. Maule, chaplains of the Royal Hospital at Greenwich, and who are the authors of the present narrative, have submitted to the public a copy of the original grant, from king William and queen Mary, of king Charles the Second's palace at East-Greenwich, and the ground annexed to it, for the use of an hospital for the relief of seamen, their widows and children; with a copy likewise of king William's commission for the purpose, in the year 1695.

The rev. authors, after tracing the progress of this royal edifice, from its foundation to the year 1778, proceed to give a description of it in its present state.

Greenwich Hospital is situated about five miles from London-bridge, on the southern bank of the Thames. It is elevated on a terrace about 865 feet in length towards the river, and consists of four distinct piles of building, distinguished by the names of King Charles's, Queen Ann's, King William's, and Queen Mary's. The interval between the two most northern buildings, viz. King Charles's and Queen Ann's, forms the grand square, which is about 273 feet wide. Of the four distinct buildings before mentioned, each of which is quadrangular, the authors give the following description:

‘The first, called king Charles's building, is on the west side of the great square; the eastern part of which was the residence of Charles the Second, and was erected by Mr. Webb, after a design of that celebrated architect, Inigo Jones; it is of Portland stone, and rusticated. In the middle is a tetrastyle portico of the Corinthian order, crowned with its proper entablature, and a pediment. At each end is a pavilion formed by four corresponding pilasters of the same order with their entablature, and surmounted by an attic order with a balustrade.

‘In the tympanum of the pediment is a piece of sculpture consisting of two figures, the one, representing Fortitude, the other, Dominion of the Sea.

‘The north front, which is towards the river, presents the appearance of two similar pavilions, each having its proper pediment supported by a range of the same Corinthian columns before mentioned, and their entablature. Over the portal, which joins these two pavilions, is an ornament of festoons and flowers. In the tympanum of the eastern pediment which was
part

part of the palace, is a piece of sculpture representing the figures of Mars and Fame, and, in the frize, is the following inscription:

‘ *Carolus II REX*

A REG XVI

‘ The south front of this building corresponds with that of the North, except the sculptures and inscription. The west front consists of a brick building, called the bass-building. In the middle it has a pediment with carving, in the tympanum, consisting of the national arms supported by two genii, with marine trophies and other ornaments. The carving of the pediment is allowed to be well executed in alto relievo; it is 30 feet in length, and 7 feet 7 inches in height. On the other side of the square towards the east, is queen Ann’s building, having its north, west, and south fronts nearly similar to king Charles’s last described; but the sculptures in the pediments, as well as in the western pediment of the north front of the last mentioned building still remain unfinished.

‘ To the southward of these are the other piles of building, with a Doric colonade adjoining to each. That to the west is called king William’s, and that to the east queen Mary’s.

‘ King William’s building contains the great hall, vestibule, and dome, designed and erected by Sir Christopher Wren. The tambour of the dome is formed by a circle of columns duplicated, of the composite order, with four projecting groups of columns at the quoins. The attic above is a circle without breaks covered with the dome, and terminated with a turret.

‘ The west front of this building is of brick, and was finished by Sir John Vanburgh, who was surveyor of the hospital. In the middle is a tetrastyle frontispiece of the doric order, the columns of which are nearly six feet in diameter, and proportionally high, with an entablature and trygliphs over them, all of Portland stone. At each end of this front is a pavilion crowned with a circular pediment, and in that at the north end is a piece of sculpture consisting of groups of marine trophies, and four large heads embossed representing the four winds; with a sea lion and unicorn.

‘ The north and south fronts of this building are of stone; the windows of which are decorated with architraves and imposts rusticated, and the walls crowned with cornices. On the east stands queen Mary’s building, in which is the chapel, as before mentioned, with its vestibule; and a cupola corresponding to the other. These two buildings were named in honour of royal founders, and were intended to have been alike; but in the latter, however, more regard has been paid to convenience than to ornament, and the whole front of it is of Portland stone and in a plain style.

‘ The colonades adjoining to these buildings are 115 feet asunder, and are composed of upwards of 300 duplicated Doric columns and pilasters of Portland stone, 20 feet high, with an en-

tablature and ballustrade. Each of them is 347 feet long, having a return pavilion at the end 70 feet long.

‘ The east and west entrances of the hospital are formed by two rusticated piers, with iron gates, having the porters lodges adjoining. On the rustic piers of the west entrance are placed two large stone globes, each six feet in diameter, one celestial, the other terrestrial.

‘ On the former are inlaid with copper, in a very curious manner, twenty four meridians, the equinoctial, ecliptic, tropics, and polar circles; and a great number of stars of the first, second, and third magnitude, are represented according to their relative positions. On the latter, the principal circles are inlaid in the same manner, with the parallels of latitude to every ten degrees in each hemisphere; the outline of the land and sea is also described, with the track of lord Anson’s voyage round the earth in his majesty’s ship *Centurion*. The globes are placed in an oblique position, agreeable to the latitude of the place in which they stand, and were delineated by Mr. Richard Oliver, formerly mathematical master at the academy at Greenwich.’

It appears, that in the different wards of this extensive fabric, commodious apartments are provided for the governor and principal officers, and wards are properly fitted up for the pensioners and nurses; who, with the officers families, inferior officers and servants, resident within the walls, amount to nearly 2500 persons.

The authors next give an account of the revenue of the hospital, consisting of various grants and donations, public and private, which have been applied to the purposes of the institution, since the time of its commencement; concluding with an account of the various sources whence the whole revenue of the hospital is at present derived. These are stated to be as follows:

‘ 1st, Sixpence per man per month for all seamen and marines belonging to his majesty’s ships, including those in ordinary.

‘ 2d, Ditto for all seamen employed in the merchants service.

‘ 3d, The duties arising from the North and South foreland lighthouses.

‘ 4th, The half-pay of several of the officers of the hospital who are entitled thereto.

‘ 5th, The wages, with the value of provisions and other allowances, of the two chaplains of Woolwich and Deptford dock-yards.

‘ 6th, The rents and profits of the Derwentwater estates, including lead mines.

‘ 7th, The rents of the market at Greenwich, and of the houses there and in London.

‘ 8th, Interest of money invested in the public funds.

‘ 9th, Fines for fishing in the river Thames with unlawful nets, and other offences.

‘ 10th,

' 10th, Forfeited and unclaimed shares of prize and bounty money.'

The constitution of the hospital is afterwards fully and accurately detailed; with the establishment of in and out-pensioners, a description of the painted hall, chapel, council-room, infirmary, and school. The hall is about 106 feet long, fifty-six wide, and fifty high; ornamented with a range of Corinthian pilasters standing on a basement, and supporting a rich entablature above. Between them, on the south side, are the windows, two rows in height, the jambs of which are ornamented with roses impanelled. On the north side are recesses answering to the windows, in which are painted, in *chiaro oscuro*, a variety of allegorical figures. The painting of this hall, which is executed in a masterly manner, was undertaken by Sir James Thornhill, in 1708.

The interior part and roof of the former chapel having been destroyed by fire, on the 2d of January, 1779, has been restored in the most beautiful and elegant style of Grecian architecture, from the designs of the late celebrated Mr. Stuart. The chapel is 111 feet long and 52 broad, and capable of conveniently accommodating a thousand pensioners, nurses, and boys, exclusive of pews for the directors, and for the several officers, under-officers, &c. The portal consists of an architrave, frieze, and cornice of statuary marble, the jambs of which are twelve feet high in one-piece, and enriched with excellent sculpture. The great folding-doors are of mahogany highly enriched; and we agree with the authors of the narrative, that the whole composition in this portal is not to be paralleled in this, or, perhaps, in any other country. For the description of the interior parts of this structure, which is enriched with many noble paintings, we must refer our readers to the work; or, what would prove yet more satisfactory, to the ocular inspection of the whole of this magnificent hospital, every part of which is executed upon the noblest scale, and in a manner most happily adapted to the essential purposes of the institution.

To the historical account of the hospital, the rev. authors have added an account of the ancient royal palace, called *Placentia*, which stood upon the spot that is occupied by the present magnificent institution: of which palace, as well as of several parts of the hospital, they have likewise given elegant plates. On the whole, we think the public highly indebted to the conjunct authors of the narrative, for the full and distinct account which they have given of an edifice so magnificent in itself, and so honourable, from the excellence of its internal regulations, both to the generosity and humanity of the nation.

FOREIGN LITERARY INTELLIGENCE.

AMONG the advantages derived from our extended limits, it is not one of the least that we shall be enabled occasionally to give some short account of miscellaneous works, and of memoirs on general subjects, published on the continent. It has been long our practice to preserve remarks of this kind, perhaps not without a distant hope of some time realizing the plan, which would alone allow us to collect them into one view. But, as these accounts have not that intimate connection, which subjects in one department of science have, our readers will excuse its miscellaneous appearance, though we shall connect them as well as we are able.

At the time when the abolition of the slave-trade has so much engaged the attention of England, it may not probably be wholly useless to consider what our neighbours on the continent have said on the subject; and reason as well as imagination have been brought to aid the cause: we shall even give a short account of a novel written with this view. Its title is, 'The Negro equalled by few Whites' (*le Negre comme il y a peu de Blancs*). The first observations on the injustice of the slave-trade, which we recollect in any French author, occur in Montesquieu: he was followed by Voltaire and Rousseau, who were ably supported by the abbé Raynal: these authors are in every one's hands; and so early as the year 1786 a professed antagonist to these liberal principles appeared, whose name was, however, concealed. It was entitled, 'A Discourse on the Slavery of the Negroes, and on the Idea of their Emancipation in the Colonies: by a Colonist of St. Domingo.' This discourse is written with great force and spirit: it is from the principles of the authors we have mentioned that he tells us he means to argue. 'I might, says he, have concealed my being a colonist; but no; I will appear openly, whatever be the success; and if, availing themselves of the frankness of my declaration, my readers should prophesy that this work is the bold effort of the apologist for slavery, and the contemptible opposition of personal interest, let them reject at once, and condemn without hearing me. I will appeal from the eager fanatic to the sensible and judicious enquirer.'

The work is divided into two parts: in the first, the author points out the mischievous consequences which the suppression of the negro slavery would produce, and endeavours to prove that it can never be the interest of France to attempt it. In the second he explains the best methods of rendering the condition of those, doomed to live and die in slavery, more happy. The project of reforming the abuses, and rendering society more perfect, has produced many speculative works; but it is easier to form a beautiful ideal picture, and to model it to a system, than to investigate real practical truths. It is not necessary, adds our author, to break this old machine of society in pieces, in order

order to new-model it; the interior 'springs may be repaired, and their motion rendered more free and easy, while its exterior form is preserved.' On these ideas the Colonist examines the question, and his conclusions are drawn from a view of the present state of circumstances, the form of administration, the political relations of France, the government of its colonies, and the nature of their soil and productions. He does not discuss the general question of slavery so far as respects the rights of mankind, and the methods employed to procure slaves: he examines the expediency of continuing this system, when once admitted, and points out the inconvenience of changing it. In this view, he dwells on the injustice of attacking private property guaranteed by laws; enlarges on the ruin which would ensue to many innocent individuals, individuals so numerous, and property so great, that every reimbursement would be impracticable. Besides, that the mother country supplies the colonies with necessaries, and receives from them supplies; so that the event of the abolition would be ruinous to it. Every argument of this kind is now become familiar to us, and it will be at once seen, that, if slavery is allowed, these reasons are in force; but, if it is absurd, cruel, and unjust, they immediately lose their power, and only regain it, when slavery, as we have formerly said, loses every thing but its name; and when, by a proper treatment of the slaves, a supply from Africa is no longer necessary. The system of our author, and his followers, resembles a building on a bad foundation, which it would be too expensive to pull down; it is supported therefore with columns which, though they may have some use, are chiefly ornamental, give it an imposing appearance, and conceal the defects, without adding to the security of the foundation.

Our Colonist, like his followers in this kingdom, next endeavours to show, that the state of slavery is not only not painful, but desirable. He describes the society, under a kind of mild patriarchal government, speaks much of the black code, and forgets only to show, how the negro should in most instances avail himself of it with success. If the advocates for the abolition wish for a highly worked up description of the miseries of negroes, from an unsuspected and judicious witness, we would refer them to M. St. Pierre's *Voyage to the Isle of France*, vol. i. p. 192 and 198.

While the argument remained in this state, the abolition of the trade in America, and the decisive steps of the quakers in Pennsylvania, gave a new force to the spirit of liberty, which, though dormant, was not quite extinguished. Interest and connexions gave an equal force on the opposite side to the reasoning we have just detailed; and the establishment of societies in London and Paris contributed to disseminate the arguments of either party very widely. At this time, the very able and judicious marquis de Condorcet published his *Reflec-*

tions on the Slavery of the Negroes, under the fictitious name of M. Schwartz (the German word for black), Minister of the Gospel at Bienne. The work is concise, but singularly judicious and benevolent. His arguments do not, however, always apply to our English colonies.

The first chapter is on the unreasonableness of the slave-trade: 'to buy, to sell, to take from his own country, and forcibly retain in slavery any man, is a crime worse than robbery,' if liberty be considered as a possession. 'Though opinion does not stigmatise the crime; though the laws of the country tolerate it, neither opinion nor laws can change the nature of an action.' On these principles, and in this manner, the marquis often argues; and with a force which it is not easy to elude, except justice be sacrificed to expediency and interest. In the second chapter, he examines the reasons of those who would justify slavery as an act of humanity, and then treats of the pretended necessity of slavery, considered in the relation to the rights of the masters. But the most important part of the work is, the enquiry, whether the plantations cannot be cultivated without negroes. It is alledged, that the whites are unfit for the work; in other words, says the advocate for the negroes, the whites are covetous, drunkards, gluttons, at least very idle—ergo, the negroes must be slaves.—But, suppose negroes absolutely necessary, may they not be employed without enslaving them:—no; they are idle. That is, says the marquis, that the avarice and the factitious wants of the whites being more numerous, or more importunate than those of the blacks, the latter must be scourged to supply the vices of the former. Again: if the negroes were free, they would soon become a flourishing nation; but how would this be injurious, if our vices did not make them a nation of enemies? In the seventh chapter, the marquis contends that the colonist ought to have no compensation for the freedom of his slaves, for what compensation would a person expect if a field, or goods, bought from a robber, were claimed. The compensation should be given to the slave for all the evils which he has suffered. Our author next examines the reasons which may prevent the emancipation of the negroes, and point out the regulations necessary to prevent the emancipation being attended with tumults, dangers, or inconveniencies. But the number and magnitude of these show, that it is a work of vast importance, and deserves to be considered with mature attention. Even our author would proceed by degrees; and, at this time, it may be useful to transcribe the outline of his plan. The sale, and especially the importation of the negroes, should be, he thinks, immediately forbidden: all the children that are born should be considered as immediately free, at least after having paid the expences of their education by some years of servitude, which the marquis fixes, seemingly against his inclination, at thirty-five years: every negro, under fifteen at the publication of the law,

law, is to be free at forty, the others to be so at fifty with a pension. This method has, he thinks, the advantage of abolishing slavery by degrees: it gives time to enable the colonists to cultivate their plantations with free negroes or whites, and government an opportunity of changing the police and legislation of the colonies. In this way, if the period of fertility of the females be placed at fifty, and that of the lives of the men at sixty-five, there will be no slave left at the end of seventy years; the class of negroes who are slaves for life would be lost at the end of fifty years, and the other classes would not be numerous. In the twelfth chapter, M. Schwartz examines the pretended comparison of the free peasants of Europe and the slaves. The former are supposed to be the happier, because they are free:—Freedom is represented as the most essential ingredient in the estimation of happiness. Warm, eager, enthusiastic Frenchmen! you deserve liberty, for you know how to value it:—you deserve it, for you are willing to dispense it.

This is nearly the state of the argument on the continent on this subject, for to examine whether this passion for liberty was infused by a liberal philosophy or by the gospel, is not a sufficient object to induce us to extend our sketch, which, from its nature, must be slight, but which we have endeavoured to render characteristic. No other work, except it be translated from the English, has yet reached us in a foreign language, and we shall conclude this subject by a short review of the novel we have already mentioned.

The author of *Cecilia*, daughter of Achmet III. a work which we have examined in an English dress, has written the 'Negro equalled by few Whites.' 'But it is not,' says he, a romance that I have written: it is the history of a national character in that of an individual.' The colonists have unanimously exclaimed, that their slaves are unworthy of liberty, and naturally vicious. M. Diannyere, in a note on the *Eloge* of M. du Paty, has endeavoured to show that the 'Black code,' barbarous in all its clauses, was the cause of the vices of the negro; and our present author has drawn into action, by a fictitious story, what he considers as the true character of the African. This man, says he, has virtues, and is amiable: if these virtues are those of his nation, we ought to respect it; this is the plan and object of my work.' He adds, what have I to fear? If the slavery of the negroes should be at a future period abolished, I shall have no reason to dread the hatred of the present age, or the contempt of posterity. If the chains remain, I shall have fulfilled, towards my equals, one of those duties which the name of man lays on me. The story is interesting; and, notwithstanding some occasional improbabilities, well conducted. The negro is painted in very flattering colours; but many of his advantages are supposed to be owing to Dumont, a Frenchman, shipwrecked on the coast. The daughter

daughter of Dumont he was to marry as soon as he reached France; but, in a petty war, he was taken prisoner: on his escape from prison he was kidnapped and carried to St. Domingo. His own hardships are not numerous. He often saves the lives of the captain and of the colonists from conspiracies, and is rewarded by the worst ingratitude. After a series of disappointments, he returns to France, finds Amelia, and is united to her. The whole is interspersed with numerous anecdotes of the knavery, the avarice, the cruelty, and the perfidy of the whites, contrasted with the confidence, the liberality, the courage, the candour, and the patience of the blacks. We shall add a short specimen from the story of a female negro, though it is one of those, however, which few persons will credit.

‘One day, while I was in the chamber of madame White *, her handkerchief fell to the ground: my back was towards her, and, as the falling of a handkerchief makes no noise, I did not hear it. She was consequently at the trouble of opening her mouth to call me, and for my punishment, she gave me ten strokes with a scourge. One of these blows cut my breast, and as I suckled my child I was obliged to wean it. The child grew thin, but it was not my fault. Mr. White perceived it, and told me if it still continued to grow thin he would cut me till it was fatter. If that would have done my infant any service, with all my heart, I should have borne it with patience; but I had nothing to give it, and the poor child was still thinner. The first time I had five and twenty lashes, the second fifty; but the child still pined.—Oh! *that* circumstance gave me much pain. I resolved to quit it and run away, for thought I, he will then procure another nurse, and it will thrive again.—With this idea I went off.’

While we were speaking of persecution, and an extension of liberty of every denomination, the condition of the Jews in Catholic countries might have occurred to us; if the transactions of the national assembly of France, which reached us at the moment of writing this sketch, (Feb. 5.) had not brought it forcibly to our recollection, and, with it two admirable prize memoirs by M. Gregoire, a truly catholic minister of the gospel, and M. Zalkind-Hourwitz, a Polish Jew, with the following modest inscription—‘*Veniam pro laude peto.*’ The Royal Society of Arts and Sciences at Metz proposed a prize for memoirs in answer to the following question—‘are there any means of rendering the Jews more happy and more useful in France?’ The prizes were awarded in August 1788.

M. Gregoire’s Memoir is long and important: he unites patient enquiry and calm discussion with the most animated appeals to humanity, and with the warmest descriptions. He first

* Madame Blanche, and M. Blanc.

considers the ancient and modern state of the Jews, refutes many calumnies laid to their charge, and examines the origin of our hatred to them. He treats of their moral character, and proves that many of their vices arise from the persecutions which they have suffered. In his enquiry into their physical constitution, and their great population, he shows the danger of tolerating them in their present state, from their numbers, their aversion to Christians, and their usurious commerce. It must be observed that, in most cities on the continent, the Jews are confined to a distinct quarter. M. Gregoire next points out the insufficiency of the means hitherto employed to repress usury among them, and proposes others, which he thinks are more certain, without affecting their laws or their prejudices. He thinks they may be brought to arts and professions, to the military service, and to agriculture, without incroaching on our laws, religion, policy, or interest. Our author next speaks of the influence which the favourable laws respecting them in other countries has had on the Jews; of the influence which the projected reform in that nation may have on the commerce of France; and examines whether this reform may not injure those parts of their moral constitution which is at present good. He enquires into their commerce, and points out its limits. He would rescue them from their present confinement, but seems to doubt whether they should be left to the power of their own laws. He is not unwilling to refuse the Jews admission to civil offices, to nobility, and to the academies; speaks of their education, and wishes that they might be enabled to possess permanent property; examines the nature and the causes of their prejudices, and proposes methods to remedy them. He concludes, that they are not to be forced to adopt all these reforms; but that they should be gradually prepared for the great change. This is the outline of our author's work: let us select a short specimen of his more animated manner:

‘In bringing the Jews back to the comforts of government, their souls will be open to gratitude: in paying the Christians what their fathers have forfeited, they will see what remains to expiate the whole of their offence. Let us recollect that the Jews begin only to breathe: that, from the capture of Jerusalem to the tenth century, there are few countries from which they have not been successively driven, recalled, forced again into exile, robbed, massacred, or burnt. The duration of their misfortunes continues to this time. The world, in a rage, tears even the corpse of this nation. Their plan has been to shed tears only, and yet their blood has made the universe red. We speak with horror of St. Bartholomew; but the Jews have been victims of two hundred scenes more tragic—and who were the murderers?’—Again: ‘Shaftsbury observes, that the Jews are naturally melancholly and gloomy: it is to be expected, when they are constantly surrounded with apprehensions, for from these proceeds the disturbed look, the constrained and
timid

timid air which appears in their countenance, and is extended to every attitude. Their fear is the fruit of slavery; misery has corroded their hearts; despair has provoked their aversion, and conducted them to vengeance. Such is the incontestible genealogy of many crimes, and the almost infallible progress of human nature in similar situations: but the wrongs and the misfortunes of the Jews accuse our conduct respecting them. Nations confess, amidst the groans of your remembrance, that this is your own work! The effects are seen in the Jews, but you are the author of the causes:—who then are most culpable?

We must now turn to the modest and intelligent plea of the Jew in his own cause: it is executed with much judgment, but with a certain severity, occasioned by deep sensibility of the sufferings of his nation. There is, at times also, a sharp irony, which oppression inspires, and which is, on that account, perhaps more interesting. It is not difficult, probably, to prove oppression of every kind improper, or to show that the Jews, under the protection of the law, ought to enjoy all the advantages connected with the quality of citizens. Our author endeavours to demonstrate that they deserve it, and to destroy the unfavourable impression conceived against them. He assures his readers, that they have no characteristic vice which should make them outcasts; and that their real faults, so far from being the consequences of their moral or religious ideas, are, on the contrary, the necessary result of the oppression and contempt they are subjected to: they would be virtuous instead of vicious, if they were permitted to be honest men. Much of their peculiarity may be owing to their civil system; for, while the ancients called every foreign nation barbarous, those who lived under a theocracy were particularly excluded from the society of others; and this exclusion gave their political system a peculiar energy, and their appearance an indelible character.

The great reproach of the Jews is their attachment to usury and fraud. The last is supported by a passage in the Talmud, which allows them to take advantage of the errors of the 'necri,' which is interpreted strangers; but which means, in reality, idolaters; and the rabbis declare, that Christians and Mahometans are not idolaters. But, adds the author, this mistake, the offspring of ignorance, is supported by the treatment the Jews receive from the Christians: they are persecuted for theirism, while atheists are trusted; and the Jews, who are so little scrupulous to pretend a conversion, may, in future, give up every appearance of religion. Usury, the second imputation, arises in part from their being deprived of other ways of supporting themselves. It is not, our author contends, always a crime, for they are paid for the risque they run in lending money to minors; but the person who is ruined by this great, though not unreasonable interest, will continue to hate the Jews who led him on. In the more important concerns of trade, our au-
thor

thor contends, that the Jews are not suspected; and, in the list of bankrupts published in London and Amsterdam, he thinks that the name of a Jew does not occur so often as from their proportional number might be expected. If they are reproached for their former barbarities, it is added, that we may as well reproach every nation, since each in the infancy of society and civilization has been cruel.

Our author then mentions the regulations necessary to make them useful citizens, and we here find that his ideas are liberal, tolerant, and enlightened. It is first necessary, he thinks, that they should be allowed to acquire permanent property; secondly, they should be permitted the exercise of every liberal and mechanical art, which will lessen the number of lesser merchants, and consequently of rogues; thirdly, it is proper to give some encouragement to those who will cultivate wasteland, or introduce any new manufacture; fourthly, to allow them to keep open shops, and mix with the citizens at large*; fifthly, to forbid the use of their peculiar language; sixthly, to open the public schools to their children; seventhly, to forbid the rabbis exercising any authority out of the synagogue, or preventing the Jews from conforming to the innocent fashions of the Christians; eighthly, to avoid, in criminal processes, the odious name of a Jew; ninthly, to allow them a little indulgence for their peculiar customs, if they serve in the militia; for in the army they cannot be admitted; tenthly, to forbid their loans, except in the general connections of trade. Our author examines each of these proposals, and shows that they are not inconsistent with the peculiar laws or even prejudices of the Jews. A dangerous prejudice of their rabbis is their ordering the dead body to be interred immediately: this M. Hourwitz thinks should be prevented by the civil magistrate, and the body ordered not to be buried within twenty-four hours.

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As we have lately passed through Sicily with M. de Non, we think this the most convenient place to give a short account of a discovery made at Palermo, with the dispute which has arisen in consequence of it, reserving a more full account of the work to another opportunity. The ambassador of the court of Morocco to Ferdinand IV. king of the Two Sicilies, discovered in a dusty corner of the library of the Benedictine monks, eight miles from Palermo, a valuable manuscript in the Western Moorish character, which contained the History of the Conquest of the Island by the Saracens in the year 827 to 1072. This manuscript was entrusted to the abbé Vella, a man of

* From many parts of these Memoirs our readers will perceive, that the condition of the Jews on the continent is much worse than in this kingdom. We did not particularly describe it, as it will be obvious from our account of these works.

learning, and a teacher of Arabic, who was judged capable of undertaking the task, and conducting it to its termination in a proper manner. His modesty, his learning, and his diligence pleased the ambassador so well, that he obtained from the library at Fez, a copy of the continuation of the history down to the conquest of the Normans, in which respect the Sicilian manuscript was defective. The first part was published in 1788 at Palermo, in folio, entitled, 'Codex Diplomaticus Siciliae sub Saracenorum imperio, ab anno 827 ad 1072, nunc primum ex MSS. Mauro occidentalibus descriptus cura & studio Alphonfi Ayroldi, Archiep. Hernel. &c. Tom. I.' A French translation of this work, printed at Palermo, was expected to be published about the end of last year; but it has not yet reached us.

The short preface of M. Ayroldi gives an account of the discovery. The MS. is well preserved in a beautiful cover, probably of cotton, with letters painted in red and gold. The character is not the Cufic-carmachian, and the dialect is very different from that of the eastern Arabs. The archbishop has also procured, after the most diligent search, a complete series of the Saracenic Sicilian coins, which were struck under the government of these Africans and of the first Normans, which support, in every respect, the authenticity of the MS. Indeed the different circumstances mentioned by historians relating to the Siculo-Saracenic conquerors, as well as the names of places still existing, contribute to the support.

This valuable volume has not the common form of a history: it is a collection of the dispatches of the commanders to the Muleys of Kairvan, which are inserted in chronological order; and it is sometimes a little tiresome, from the frequent repetition of exaggerated compliments, used by these Africans. The facts are, however, related with great simplicity and acuteness. The collection was made 162 years after the Saracens were established in Sicily, by the grand mufti, Mustapha Ben-hani, by order of the first emir of the island, Rebdallah-ebn-Muhammed ben Abi Alhasan. It begins with the first report, on the 8th of April 827, of the debarkation of the general Aadelkum. A specimen of this work was published by the abbé Vella, which contains one year of the correspondence, and it is illustrated with a fac simile of a page of the MS. and the first coin struck in Sicily, by the conqueror Aadelkum, with his own name.

When this essay appeared, M. de Guignes, a very able and competent judge, remarked, 'that the style of the MS. was very different from that of all the other Arabic authors, either orientals or Arabians; that it appeared to him unintelligible, not unlike the Maltese catechism, which is a very corrupt Arabic; that perhaps this language might have been the vernacular one of Sicily, during the Saracenic dynasty; that it appeared singular to see the muftis and chiefs of the nation write so incorrectly; and that he had never seen manuscripts dated

dated by the years of Mahomet, but only those of hegeira.* These objections were retailed and enlarged in a Letter to M. de Guignes, of the Royal Academy of Inscriptions and Belles Lettres, on the supposed authenticity of the Codex Diplomaticus, by M. L. de Veillant, probably an assumed name.

To these observations it has been replied, that the style and the orthography of the preface are very different from the style and the correction of the letters contained in the manuscript. The musti wrote the preface 162 years after the invasion of Sicily; and the style might then have been corrupted by the language employed by the inhabitants, and might resemble the Arabico-Maltese style, rather than the Arabic of a century and half before. That the musti should not be able to write with elegance is a defect which may be imputed to many popes and Christian bishops of the same period; and it is well known, by incontestible documents, that in treaties, contracts, and in coins, the African Arabs counted from the birth of the prophet, and not from his flight, or that the years of the prophet meant in these dates the years of his flight. The observations which M. de Veillant has added from himself, are of less importance than those which he has borrowed from M. de Guignes. The Saracen inscriptions, says he, published by the prince of Torremuzza, are in a very different style. Certainly: these are pure Arabic, chiefly collected from the Koran: in the time of the most polished age of Rome, the language of inscriptions was sometimes more pure than that of books. He concludes, that the letters were written by the abbé Vella, in the Maltese jargon. He insinuates also, that the collection of coins of M. Ayroldi is suspicious, and observes, that the characters of the legends are not Cufic, as might be expected from the æra, but Nesqui: besides, he finds in them numerical cyphers, which were not used many centuries afterwards.

To each of these observations an able and distinct reply is given in a pamphlet, entitled, *An Opinion of the Letter of L. de Veillant, offered to the prince of Biscaris, published at Palermo, in which the character and the integrity of the abbé Vella are ably supported.* At last the controversy was completely decided by two letters from Gerhard Tychsen, the one addressed to the abbé Vella, and the other to the prince of Torremuzza. He added also an article signed with his own name, in all the literary journals in Germany, in defence of his friend, the translator of the manuscript.

The letter to M. Vella expresses his coincidence in the interpretation of the legends of some coins given by the professor of Palermo:—*aliquantum, says he, ab elegantia abest, simplicitate & facilitate tamen se commendat.* He advises his friend also not to correct the orthography, for *minutias castigare, operæ non pretium est.* He finishes his letter by congratulating the abbé on the discovery of an Arabic version of the seventeen books of Livy, which are wanting in the original, a ver-
sion

ston which, we are told, will be translated into Latin by the professor, when he has finished the present work.

To conclude what we have collected on the subject of Sicily*, we shall mention M. Bartels' Letters on Calabria and Sicily, published in the German language at Gottingen. The first volume appeared about two years since, and contained the author's remarks on Calabria: the second, which was published in the course of last year, relates to Sicily. M. Bartels, who often collects from other authors, sometimes corrects them: M. Brydone, for instance, is accused of sometimes painting from his imagination rather than from nature, and his description, at the break of day, in the Pharos of Messina, is cited as an example of it.

The author first gives a general description of Sicily, then of Messina, Catania, &c. with which are joined historical details, observations on the political, literary, and natural history of the island. The appearance of the kingdom shows, in every part, the fatal effects of despotism and mistaken policy on the most fruitful country: it destroys prosperity in the bud, and corrupts the true sources of grandeur and power. Those who might be the happiest become in consequence of it the most miserable: Sicily and Naples ought undoubtedly to be the first monarchy in the world, but the Sicilians are oppressed by the blindest tyranny, for even the extent of the island is not known to its governors.

The inhabitants of Messina are described as avaricious and interested; but this is represented as the effects of commerce and oppression. The Sicilian, sunk under tyranny, is represented as tyrannising in his turn over the softer sex; and the plainness of their persons is a proof, in M. Bartels' opinion, that beauty depends as much on moral as on physical causes; on religion and government, as much as on air and climate. The flourishing state of Catania is attributed to the late prince of Biscaris, father of the present prince, whom M. de Non speaks of with so much respect. He was the friend of man, and his portrait is drawn in the most animated and flattering style.

FOREIGN ARTICLES.

Essai sur l'Histoire Naturelle des Roches de Trapp, contenant leur Analyse, & des Recherches sur leur Caracteres distinctifs, suivi du Tableau Systematique de toutes les Especes & Variétés de Trapp, &c. Par M. Faujas de St. Fond. 12mo. Paris.

THE trapp is a black vitrifiable or grey stone, which strikes fire with steel, does not effervesce with acids, commonly contains a little iron, a larger proportion of magnesia than ba-

* A work or two, which relates to the history of Sicily, we may probably mention on a future occasion.

saltes, which it otherwise greatly resembles, and is apparently the production of water. This stone has led naturalists into much error; some, from its resemblance to basaltes, have supposed the latter not volcanic; and others, among whom we may reckon our author, have confounded volcanic productions with the trapp: in this volume, the toadstone is classed among the compound trapps.

That part of Sweden where the trapp was first discovered, is the mountain of Hunneberg in Westrogothia: it is described by Cronstedt as a *saxum compositum, jaspide martiali molli, seu argilla martiali indurata* (Magellan's Edition, p. 880.) Our author feels all the difficulty of ascertaining the species, which Saussure has mentioned in the passage chosen for the motto to this work (*Voyage dans les Alps*, tom. ii. p. 606.) He describes, however, the stones of this kind, which are found in the mountains of Lesterelle, between Frejus and Nalapoule, and he seems to have examined them with care. This mountain is formed of numerous steep hillocks, leaning against the principal mountain: the stone is a reddish porphyry, frequently varied; but as there are many other curious fossils in it, the mountain should be examined more carefully.

It is on the highest part of Lesterelle, and near the post-house on its top, that threads of trapp are found creeping through strata of a friable porphyry. It is of a bluish black, a close grain, hard and sharp to the touch. It divides by retraction into large cubes, into parallelograms, rhomboids, and even into prisms. M. de St. Fond thinks that nothing resembles so much the product of a volcano. The neighbourhood of a reddish porphyry, rendered porous by the destruction of the grains of felspath, strengthens the conjecture. Yet, on an attentive examination, there are no marks of fire, and this makes the principal difference between lavas and trapps.

The mountain of Tarraie, ten leagues to the north of Lyons, affords a similar fossil without the mixture of any foreign body. Specimens of a very black trapp, much more fine, susceptible of a very beautiful polish, of which a part is homogeneous and without mixture, while the rest is full of crystals of a white felspath, forms a black shining porphyry: these specimens are more remarkable, as we find in the same piece a simple and a porphyric trapp.

Bergman, in a letter to M. Van Troil, mentions the trapp, and its great resemblance to basaltes. He compares their external and their chemical characters: he thinks, and with reason, that the trapp is not a volcanic production, while the basalt is owing to subterraneous fires. This chemist never examined the remains of extinguished volcanos, and his remarks are of less importance, as he seems to have occasionally confounded the fossils which he attempted to compare. We might have expected some important information from him, if he had lived to have received and examined the collections of basaltes which he had requested

requested M. de St. Fond to procure. One of the most embarrassing circumstances to him, was the great extent of basaltic currents. He could not easily conceive how a lava so compact could flow in streams to so great a distance from the fire which liquified it, in order to assume afterwards the prismatic form. Observation alone has since cleared up the difficulty; for, instead of being confined to extinguished volcanos, those which are burning are found to be surrounded by basaltic columns. Water, our author supposes, assists the operation, either by its sudden cooling, or by the privation of air; but this hypothesis is neither very probable nor supported by facts, since basaltes are found at a great distance from water. M. Dolomieu indeed found columns of this kind on *Ætna*, which is supposed to have risen from the sea; but this only proves, if the sea be admitted to have previously covered the spot, that the water does not hinder the crystallisation, for to this the peculiar form is undoubtedly owing.

The resemblance between different kinds of trapps and lavas is so striking, that the most experienced naturalist might be led into error, if he was to decide at once on the specimens in a cabinet. Analysis would not often assist him, for each being compounds, often of the same ingredients, varied only in their proportion, it is not easy to obtain the distinguishing characteristics. Our author establishes this principle by some analyses of lavas in which many varieties occur; and they show that the analyses of lavas made by some chemists agree only with the specimens analysed, and cannot be extended to the whole species. He has himself analysed many real homogeneous trapps to compare them with different basaltic productions, and found a very great resemblance, varying only in the proportions, when the trapps varied in their grain, their hardness, and colour. He always found, however, that these last contained a much larger proportion of magnesia than the basaltes or other compact lavas.

The mixed trapps, which he instances in the roadstone and the amygdaloides, are difficultly analysed, since it is not easy to separate the globules of calcareous spar or of steatite in the former, and the molecules or crystals of felt-spar in the latter, so as to procure a pure paste. There are some stones where the foreign bodies are disseminated in so fine a dust, and in so unequal and irregular a manner, that different parts of the same specimen may give different results, at least in the proportions. From his trials, he finds a larger proportion of magnesia in these fossils also, when carefully cleaned from the extraneous matters, than in the volcanic productions. Such are the difficulties when specimens only are examined: in their natural situation our author thinks it is easy to determine that the one owes its origin to water, and the other to fire.

The hardest and most compact black basalt pounded in an agate mortar, produced a cindry powder. The black, compact, homogeneous, hard trapp, produced a powder only of a clearer colour.

colour. The specific gravity of basaltes, according to Bergman, is 3000; that of trapp 2980. According to Briffon, they weigh respectively 28642 and 27453; but he tried the basalt of Ireland. Our author who examined that of Vals in Vivarais, and the trapp of Scotland, fixes the different weights at 28548 and 27400. The dust of basalt, pounded in an agate mortar, produces no sensible effervescence when covered with nitrous acid; but the purest dust of trapp gave a slight effervescence.

If any one wishes for more striking and distinguishing characteristics, M. de St. Fond directs them to study nature. He can give them no farther assistance; and his very able and extensive labours on volcanic productions, allow us to say, that if the state of science would admit any thing more satisfactory, it must be expected from him.

—— etiam hac defensa fuisset.

Memoire pour le Peuple François. Second Edition. 8vo. Paris.

IF this excellent work had fortunately reached us at an earlier period, we should have extracted largely from it, for the author unites the steady flame of liberty with that of zealous enthusiasm, which the prospect of such a revolution excited. He almost begins with observing, that the more freedom is allowed to reason, the more care should be taken of its abuse. Partizans, he says, consider only one thing and a single moment: the philosopher combines the present and the future. The author examines each point, and the result seems to have supported his calculations. The pamphlet was probably written after the last dissolution of the notables, and before the meeting of the states general.

The Memoir is dedicated to the 'pious memory' of the late dauphin, the father of the king. Our author professes himself to have been one of his friends and admirers. One of the dauphin's notes on the spirit of laws is recorded; we think it has much force, and it particularly shows that this prince had caught Montesquieu's manner very happily. 'The commons (le tiers etat) is the only order which naturally possesses public spirit, because it is distant from every kind of professional spirit.' Our author's defence of the commonalty from reason, from history, from nature, is admirable.

'It is contended, that the nobility alone placed the crown on the head of Hugh Capet.—Enlightened prince! You who know so well the annals of the monarchy, you can tell us, that the nobility was then more ready to divide the throne, than to bestow it; and when Hugh Capet ascended it, his permission was the silence of the court, and his consent, the silence of the people. It is mentioned also, that the nobility alone placed the sceptre in the hands of Charles VII. but Joan of Arc, who occasioned this unexpected revolution, the army which fought

under the command of this heroine, the cities and villages which arose in arms against the foreign usurper.—were these the nobility? On the other hand, the nobility, which invired the English; the duke of Burgundy, who inflamed the different parties; the bishop of Beauvais, who destroyed the deliverer of Charles the Seventh,—are these the people?’

In this noble animated style our veteran author proceeds; and he is equally eager in defence of the French soldiers. Let us transcribe one anecdote more:

‘Come forward French grenadiers—show yourselves to our princes, without impudence, and without fear! Their bravery will lead them to attend to you. Tell your exploits, your sieges, your battles, and your phrases, superior often to the bon mots of Greece and Rome. I remember, great prince! that one day an anecdote of a grenadier was related in your presence, who seeing by his side a young officer, yet a child, said to his comrade—“This child cannot follow us, put him on my back: if there is a bullet in the way, I may guard him from it.”’

We have not proceeded beyond the dedication: the Memoir itself is not at present equally interesting. We would have enlarged on it; but, ‘it is too late’—These words, simple in themselves, are now enobled: they decided the freedom of the Belgic provinces, if their freedom can be said to be yet decided. The chains of superstition are riveted; the bonds of aristocracy hang over them: are these the first fruits of liberty?

MONTHLY CATALOGUE.

CORPORATION and TEST-ACTS.

WHILE the great Question was determining before its proper Tribunal, we felt it a difficult and a delicate task to examine the different Publications on the subject; since in appreciating the literary merit of each Work, we should unavoidably join our own Opinions; and their appearance, almost at the Moment of Deliberation, might appear presumptuous and indecent. As the Question would not probably rest with the present Determination, little would be lost by the Delay; and the Decision of the House of Commons would either give a respectability to our Observations, if concurring with them; or, if otherwise, would make us more diffident and careful. But we must proceed in our Review of the different Works, which we have arranged according to their Party, beginning with those in favour of the Repeal, as the Claimant has a right to be first attended to.

The Rights of Protestant Dissenters to a complete Toleration asserted; containing an Historical Account of the Test Laws. Third Edition. 8vo. 1s. 6d. Johnson.

IF we were to engage in a controversy we should consider this author in the first and most distinguished rank of combatants, since he pursues the subject historically, with great ingenuity. In our situation, it is only necessary to observe, that, while we give him full credit for his erudition and ability, we think he reasons loosely and inconclusively. When the corporation and test acts, for instance, were first framed, he argues, and with accuracy, that they were designed to exclude Papists only; but, at this time, he allows, that the Presbyterians had not a distinct and separate mode of worship, and that they did not refuse partaking of the sacrament in the church. What is the fair inference from this fact? that the corporation and test acts were not levelled at Dissenters, as they then appeared, but are applicable to them in their present situation, when they refuse to communicate with the church. Again. In examining the expediency of a repeal, he dwells much on the revocation of the edict of Nantes, without considering that the circumstances are in no respect similar. The situations of the Protestant Dissenters is by no means disagreeable: they have every liberty that they can desire, except the eligibility to some offices, which many among them consider as a relief, rather than a burthen. If, as our author contends, the pains and penalties may still be inflicted, for many acts are still unrepealed, we may observe, that, to enforce any of these obnoxious acts would at once secure to the Dissenters their chief wish: they would be immediately repealed, unless the temper and wisdom of the superior courts should blunt the arrow and make it fall harmless to the ground. In this case they could no longer appear formidable. The propriety and advantage of repealing these acts are not well supported, unless, as we have heard it threatened, the Dissenters were to emigrate. But we believe it would be the first emigration on account of not being able to obtain the office of an 'exciseman,' 'tide-waiter,' or even that of a justice of the peace. On the whole, we think this a very able performance, though by no means entitled to the high commendations bestowed on it by earl Stanhope.

A Letter to a Nobleman, containing Considerations on the Laws relative to Dissenters, and on the intended Application to Parliament for the Repeal of the Corporation and Test Acts. 8vo. 3s. Cadell.

If we except a few attacks on churchmen and the conduct of the bishops, this Letter is written with apparent candour. The subject is pursued at length, and the author is decidedly of opinion, that the Dissenters' claim is a proper one, and deserves the favourable notice of parliament. The historical part is chiefly taken from the work which we mentioned in the first article, and various arguments of different force and value are

connected with some skill and propriety. As we cannot examine very minutely any one work, we must collect the different arguments from the successive publications, either as they are enforced with peculiar energy, or conducted with particular success.

In the beginning of this Letter, the author urges the examples of France, America, and of Ireland; but we suspect that neither instance is peculiarly applicable. In France, despotism was founded, in part, on hierarchy, and the church supported the extraordinary claims of the monarch: it is not surprising that they fell together, particularly in those enlightened and sceptical times, when the splendid shows of superstitious mummery were seen in their proper light; and when, with its ornaments, the real fabric of religion was shaken. America is not a more favourable instance for his cause. In a country composed of inhabitants so dissimilar, it is not easy to ascertain what should be the national religion, and so sceptical, particularly in the southern states, as to be indifferent about any. Ireland is in the situation of England, at the period when we think the repeal would have been peculiarly proper: at the time of George I. when it required the united force of the Church and the Dissenters to counterbalance, with success, the active efforts of the Catholics and Papists; when the Dissenters had not displayed those republican and aspiring principles, which have since been manifested by some of their literary advocates.

Much of our author's argument is vague and inapplicable; nor would it require great labour to follow him carefully and to oppose him in every step. When he asks, for instance, why should the test be continued, which binds only the conscientious, and is no restraint on the libertine and infidel, it is easy to see, that no test could be contrived that would not be attended with a similar inconvenience; and that the argument reverts to the original question, whether any test is proper? Would our author reject the employment of oaths, because some wicked men have been perjured?—But we have already bestowed more time on this work than it deserves; we must proceed to other publications.

An Enquiry into the Principles of Toleration. By Joseph Fownes. To which is prefixed an Introductory Preface, containing some Account of the Author. By A. Kippis, D. D. F. R. S. 8vo. 2s. 6d. Longman.

We paid our tribute of commendation to this candid and able author in our XXXIV. volume, p. 393. The Enquiry is now republished with great propriety, and we could have wished that the different authors in this controversy had imbibed more of Mr. Fownes' mild and liberal spirit. In the short life prefixed to this essay, Dr. Kippis has expressed his surprize and concern at the phantom of danger that has been raised by the attempt. We regret the unfortunate occurrence as much as Dr.

Dr. Kippis, for it has raised a storm, and disseminated anger, discontent, and disappointment. There certainly was no danger in the attempt, except to the Dissenters, who, since distinctions have been taken away, have been gradually incorporating with the Church. But, though we know not the evil magician who conjured up the phantom, we can easily trace his footsteps in various inflammatory resolutions; in the pointed stigma aimed at the members who should not vote for the repeal; and an almost explicit avowal from some of the Dissenters, that this was only the first of a series of measures intended to introduce farther innovations.

The Life of Mr. Fownes is written with Dr. Kippis's usual candour and ability. He was a dissenting minister at Shrewsbury, distinguished chiefly by his knowledge, his benevolence, and his piety.

Cursory Reflections on the Policy, Justice, and Expediency of Repealing the Test and Corporation Acts. By W. Bristow, Esq. 8vo. 1s. 6d. Walter.

We can find little novelty in Mr. Bristow's Reflections, and they are professedly cursory and unconnected. He is perhaps correct when he remarks, that, 'if the test laws were repealed, Dissenters would most likely in half a century be melted into the general mass.'

Public Documents declaratory of the Principles of the Protestant Dissenters, Showing that the Repeal of the Corporation and Test Acts was earnestly desired by King William III. and King George I. 8vo. 6d. Johnson.

The historical account goes down so far as the end of the reign of George I. It is probably correct; but we have already observed, that these favourable opinions relate to Dissenters as distinguished from Roman Catholics. Their tenets were not then unfavourable to the constitution. If Dr. Price represents the Dissenters of this day, and gives their sentiments, we must consider them at present in this light.

Half an Hour's Conversation, between a Churchman and a Dissenter, on the Subject of the Test Laws: in which the Propriety of Repealing them is fully demonstrated. 8vo. 1d. Matthews.

A plain and familiar, we cannot always say an impartial, state of the question, extracted from different works and the speeches of Mr. Beaufoy, &c. The churchman is at last fully convinced, and the controversy ends by his expressing this conviction. We were glad to find him so soon satisfied.

Reasons for seeking a Repeal of the Corporation and Test Acts. By a Dissenter. 8vo. 6d. Buckland.

These Reasons are sensible, candid, and dispassionate. If the author had been intrusted with the direction of the application to parliament,

liament, the attempt might have succeeded: if *all* the Dissenters had the temper of our author, no possible danger could have arisen from the repeal. The only part in which he appears less successful is his defence of the conduct of the Dissenters respecting the American war.

A Letter to a Friend on the Test Act. 8vo. 1s. Stockdale.

The test act is considered in the friendly epistle before us chiefly as it affects the union with Scotland, and as a rite of religion. In the last view, our author finds it objectionable, and verging towards Popery. The annual indemnity bill he thinks is a local avowal of the hardships of the acts; but it was certainly intended to avert the consequence of the infringement from those who from necessity were prevented from complying with the injunctions. We can add nothing in commendation of the spirit or ability displayed in this epistle.

An Address to the Inhabitants of Nottingham, occasioned by a Letter sent to the Mayor, and some other Members of the Corporation of that Town. With an Appendix on the Subject of the Test Laws. By G. Wakefield, B. A. 8vo. 1s. Johnson.

The mayor of Nottingham has been one of the martyrs in this most virulent persecution, for neither of the persecutions in the first ages of the church seem to have made a deeper impression on the minds of the Dissenters. Mr. Wakefield, from this attempt, which we really think an unreasonably severe one, engages in the discussion of the subject of the test act; and he endeavours to show, that the chief magistrate has no right to enquire into and establish rules for the religious opinions of his subjects, as well as that the Church of England is not the religion of the Scriptures. On each point he seems not to reason with his usual clearness and ability.

Facts, submitted to the Consideration of the Friends to Civil and Religious Liberty, but more particularly addressed to the Protestant Dissenters of England and Wales. 8vo. 1s. Johnson.

We have perused these Facts with great pleasure; for the language is animated, the reasoning acute, and the conclusions, if not solid, plausible. They contain the different opinions, or the supposed opinions of king William, &c. in favour of the Dissenters, contrasted with the suspicions entertained of the present king and his minister on the same subject. We should have trusted more to our author's representations, if we had not perceived a strong tendency to convert a religious question into an antiministerial engine.

Bishop Hoadly's Refutation of Bishop Sherlock's Arguments against a Repeal of the Test and Corporation Acts. 8vo. 1s. 6d. Johnson.

The retort courteous to the publisher of Dr. Sherlock's Defence. The revival of the controversy has produced nothing more

more able than the present work; but the grounds of the question are, in some degree, changed, since the first publication of the Defence and the Refutation.

A Letter to the Right Hon. the Lord Mayor, on the Sacramental Qualification. With some Observations on the Sermon preached before his Lordship on the 10th Jan. 1790. 8vo. 1s. Johnson.

From the sermon preached before his lordship on the 10th of January last, the author takes occasion to offer some remarks on the repeal of the test act. He considers the subject chiefly in a religious view, and with much force and ability censures the prostitution of the solemn ordinance, as a qualification for a civil office.

An Address to the Bishops; upon the Subject of a late Letter from one of their Lordships to certain Clergy in his Diocese. 8vo. 6d. Kearsley.

This Address relates to a letter said to have been sent by a bishop to some of his clergy, with a design of influencing their votes in opposition to a member who had voted for the repeal. The bishop is reprehended in warm indignant terms; in such terms as a similar conduct, if fairly represented, deserves. The author thinks the clergy should have been the movers of the repeal; and his reasons are delivered with great force and ability.

The Spirit of the Constitution and that of the Church of England compared. To which are added, by another Hand, Remarks on two Letters addressed to the Delegates of the several Congregations of Protestant Dissenters, who met at Devizes, Sept. 14, 1789. 8vo. 1s. Johnson.

The great argument of the antagonists of the repeal is, that the church is intimately connected with the state; and that the rise, prosperity, and downfall of one must draw the other into an analogous situation. The proposition is true, in a certain degree, though many circumstances may occur, in which it will be found to be fallacious. It is true only in this sense; that the family on the throne, under whose guidance the kingdom has flourished, and who have maintained the constitution inviolate, would be in danger, on one hand, from the prevalence of Popery, which has been also hitherto accompanied by Despotism; and the constitution itself must sink, if the republican principles attributed to the Dissenters, were on the other hand to gain an ascendancy. Our author, examining only the forms of the ecclesiastical and civil constitutions, differs from the opinion of the antagonists of the repeal, and thinks there is really no connexion between them; but the attempt, as it seems to arise from a misconception, must necessarily be abortive. The remarks on the Letters, supposed to be written by the bishop of Salisbury *, addressed to the delegates, are of

* Crit. Rev. for January, p. 113.

more importance: they display ingenuity and ability; though we find no arguments urged with such particular force or success as to induce us to select them.

A Letter to the Bishops on the Application of the Protestant Dissenters, to Parliament, for a Repeal of the Corporation and Test Acts. 8vo. 1s. Johnson.

This is an able and forcible appeal to the bishops, in favour of the repeal, as the test is the prostitution of a sacred ordinance, for secular purposes, often to those who are unfit and unqualified to receive it. The author expostulates also with warmth and with temper, in favour of the right of Dissenters to fill offices for which they are adapted by abilities, by education, or by practice; and expatiates on the mean cowardly apprehension of danger, entertained by those who oppose the repeal. The whole is interspersed with some pointed remarks on the bishop of Gloucester's Sermon, preached on the 30th of January of the last year.

THESE are the tracts which have occurred to us in favour of the repeal: we may, in general, remark, that they display ingenuity, candour, and ability. We do not often perceive in them a very improper warmth; for those who feel, or suppose they feel, a grievance, cannot be always cool. Perhaps there is occasionally too many sarcastic remarks on the conduct of the church and the prelates, though we cannot defend every part of their proceedings. The strong ground of the claimants is the state of the nation, when the test was established; their tacit acquiescence in it for the national advantage; the propriety of employing indiscriminately every person in an office, who is fit for that office, if, from his general principles, the constitution can receive no danger. There are other arguments of no small importance, which have been already mentioned. We are free to confess that we once thought them satisfactory; and we have only changed that opinion in consequence of the language of some of the resolutions, and the publications of some of the principal Dissenters. At present, we think the repeal inexpedient, till this violence has either passed away or been disavowed by the majority. The Church and the Constitution, in the hands of such violent innovators, would not perhaps be, for a time, wholly safe.

A Letter to Earl Stanhope on the Subject of the Test, as objected to in a Pamphlet recommended by his Lordship. 8vo. 1s. Rivingtons.

As lord Stanhope had highly commended 'The Rights of the Protestant Dissenters to a complete Toleration asserted,' this able author addresses the Remarks to his lordship. The Letter is written with great shrewdness and ability. The title is the first object of animadversion: to assert a right to what by the meaning of the word is confessedly a favour, appears undoubtedly extraordinary.

extraordinary. The great object of the Letter is to show that the test laws are not so much intended to preserve the church as the state; and indeed from some late publications, particularly Dr. Price's Sermon, there seems to be some reason for apprehensions. Another important part of it is the observations on the conduct of the Dissenters at the Revolution: our author asserts that the Dissenters would willingly have sat down contented with the favour extended to them by James, in common with the Catholics, if they had not at last seen that this infatuated monarch was completely ruined. Many of the other arguments are attacked with great force and ingenuity, and this Letter-writer holds a distinguished rank amongst the controversialists on this question.

The Danger of repealing the Test Act. By a Country Freeholder.
8vo. 1s. 6d. Lowndes.

Another answer to the right of the Protestant Dissenters, which we think is, in many respects, an able and judicious one. The author distributes both his praise and his censure somewhat profusely; but, on the whole, appears to have examined the question with great attention: if we could follow any author, in particular, we should prefer 'The Country Freeholder.' He probably will be more attended to by the Dissenters, as he appears to be no bigot to the less defensible parts of the Common Prayer. Better answers have, however, been given to the objection of the profanation of the sacrament: the minister must occasionally know the bad lives of his communicants; and, if they are known, he is *obliged* by the rubric, which, as it has been observed, has the force of a law, to refuse the sacrament.

The History of the Test Act. 8vo. 6d. Rivingtons.

That this tract, formerly published, has not been more particularly attended to, must have been owing to its having been but little known, for we cannot conceive that those, who have engaged on the side of the Dissenters in this controversy, would otherwise have continued to repeat facts which are fallacious, or which at least have been disputed. We shall be contented with stating the outline. The bill for the relief of the Dissenters was undoubtedly brought in and withdrawn five years after the test act, and is, therefore, as our author remarks, improperly considered as a continued and anxious desire to take off their burthens. In reality, it related to the penalties, and not to the test; for it is said still to be in the proper office. The bill brought in, for the 'ease of his majesty's Protestant subjects,' soon after passing the test act, was owing to Charles' having dispensed with the penal statutes against Nonconformists of every kind. The house reminded him that the dispensation could only be effected by act of parliament, and the bill was brought in accordingly. In every act of that time, the remission of the pains and penalties, and not the repeal of the test act, appears, from our author, to have been the object of parliament.

liament. In the reign of king William, our author tells us, that the repeal of the test and its modification, in different ways and with different views, was attempted, and always negatived by a great majority. In William's answer to James, while stadtholder, he seems to have entertained sentiments very different from those tolerating opinions attributed to him. Many other observations are added, which show that the anxiety to relieve the Dissenters from the test act has been greatly exaggerated; and the short arguments against the repeal are clear, comprehensive, and cogent. That derived from the intolerant spirit of the Dissenters, when possessed of power, is, we fear, too well supported by facts, at least during the system of the gloomy Calvin.

A full and fair Discussion of the Pretensions of the Dissenters to the Repeal of the Sacramental Test. First published in 1733, and now reprinted at the Clarendon Press. 8vo. 6d. Rivingtons.

We cannot consider this Discussion as either full or fair. The author seems to entertain some unteasonable prejudices against the Dissenters, unless they are greatly changed since the first publication of the tract, for this too is a republication. The most striking part of this pamphlet, and that which is of most importance for the Dissenters to combat, is the assertion, that when James dispensed with the penal laws, the most arbitrary and unconstitutional act of his reign, the joy of the Dissenters was intemperate, and the addresses were numerous. If this be true, it at least shows that national advantage has not in every instance been preferred to their own. Our author's explanation of persecution, and his remarks on natural rights, though not always correct, are very ingenious.

A Church of England-man's Answer to the Arguments and Petition of Protestant Dissenters against the Test. 8vo. 1s. Rivingtons.

The Church of England-man is not a very acute logician, for he is not always precise in his promises, nor guarded in his arguments. He is in many places open to severe retorts. Yet, on the whole, he displays much good sense, and appears to be well acquainted with the subject. One very good observation we shall select. The toleration is, he remarks, complete, since the free exercise of religion is allowed. The Church of England, as the establishment, must undoubtedly wish to prefer its own members to offices of state, and the test is the method of ascertaining the fact: the refusal of the test draws on the recusant no persecution. He may still continue to profess his own opinions, and to worship in his own way: thus then the test is to be considered as a civil qualification rather than a religious one. Our author is also fully of opinion, that, in repealing the pains and penalties, it was always designed to continue the test, and, in one act, it is expressly excepted.

Observations

Observations on the Conduct of the Protestant Dissenters. No. I. and II. 8vo. 6d. Pridden.

Observations on the Conduct of the Protestant Dissenters. Second Edition. 8vo. 6d. Pridden.

‘Bold designs’—‘artful conduct’—‘inveterate animosity’—‘unjustifiable attempts’—and ‘intolerant severity,’ are among the charges imputed to the Dissenters; and these invectives have reached a second edition, for abuse seems fashionable.—As the conduct of the Dissenters has furnished their antagonists with sufficient arguments, virulent abuse, which is always unjustifiable, will now fall with double weight on the person who employs it. We have hinted at some parts of this conduct; but we have mentioned it as the fault of individuals only. The charge of intolerance in their conduct, when in power, is one that their friends cannot, we fear, elude or justify.—The temper, however, which prevails through every part of these tracts is, on the other hand, severe, intolerant, and unjustifiable.

A Letter to the People called Quakers, on the probable Consequences to them of a Repeal of the Corporation and Test Acts. 8vo. 6d. Stockdale.

Our author endeavours to animate the Quakers to oppose the attempts of the other Dissenters, by suggesting to them that, if the argument employed in favour of the repeal, viz. that no peculiar religious opinions should prevent any man from being employed in the service of his country, be admitted, they may be employed in civil, and even in military offices. An argument of this nature may be safely left to that cool attentive judgment, which has distinguished every part of the conduct of the Quakers.

Bishop Sherlock's Arguments against a Repeal of the Corporation and Test Acts. 8vo. 1s. Robinsons.

Sherlock and Hoadly have formerly contended: they are again brought on the stage; but as our chief object is the modern publications, we have only arranged them in the opposite ranks. They have each been a fruitful field for the gleaners in this harvest.

The Dispute adjusted, about a proper Time of applying for a Repeal of the Corporation and Test Acts. 8vo. 6d. Rivingtons.

Eager controversialists are not contented with a little pillage; they again introduce former works. But it is enough for us to mention them: they will soon return to their obscurity: the dust will again cover them, and the worms will not long respect their new dress.

A Scourge for Dissenters; or, Non-conformity Unmasked. 8vo. 1s. 6d. Parsons.

The stripes are laid on without mercy, and every invective accumulated,

accumulated, that the crimes of individuals, the effects of circumstances and situations have occasioned, blended with the real errors of a sect, and the dictates of a religion which begins to be forgotten.

An Essay on the Origin, Character, and Views of the Protestant Dissenters. 8vo. 1s. Rivingtons.

This author too applies the scourge, but with more calmness, propriety, and good sense. He argues on the inconsistency of the Dissenters' design, and on the impropriety of their mode of carrying it on. His argument, in answer to the objection of profaning the sacred office, is ingenious and plausible. The best part of this Essay is his expostulation with the Dissenters, that their great argument leads them to include the Roman Catholics in this relief, if no one is to be rejected from civil offices on account of his religion. Yet the Dissenters have hitherto been the most violent enemies of the Catholics, and they must relinquish their former tenets or their present argument. Perhaps they may alledge, that the Catholics are no longer what they have been, enemies of civil liberty and the house of Brunswick. They are not perhaps less dangerous on the other hand, as wild enthusiastic innovators.

A Dialogue between Bishop Hoadly and Bishop Sherlock, on the Corporation and Test Acts. 8vo. 1s. 6d. Davis.

Old arguments in a new form; but they are arguments of men distinguished by their learning and abilities—& decies repetita placebunt. The author gives the bias to Dr. Sherlock.

Theodosius; or, a solemn Admonition to Protestant Dissenters, on the proposed Repeal of the Test and Corporation Acts. 8vo. 1s. 6d. Buckland.

Theodosius, though a Dissenter, is an antagonist of the repeal, as it is urged, with unbecoming violence, by the warm zealots of the present day; yet he recommends, at a future time, an attention to the situation of the Protestant Dissenters, and seems to wish for an alleviation of the present test. His apprehensions are considerable from the increase of Popery, which, he thinks, must be assisted by an open constitution, and will end in the destruction of the present establishment, and in the deposition of the house of Brunswick. On this subject he is feelingly alive; and to the system of Dr. Priestley, which is general and comprehensive, he is equally violent in his opposition. In reality, the present question is only remotely connected with Dr. Priestley's tenets, and, if Silas Deane was an Atheist (a fact which our author says that he knows, and which we believe from other circumstances to be true), it ought not to be attributed to the champion of the Unitarians. His system is that of Mirabeau, a very different one from that of Dr. Priestley. There are some curious political observations, which we cannot on this occasion particularly notice: if they can be well supported, the author,

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we think, should appear without disguise. In the present form, they must fall unregarded. Though we have not hitherto indulged ourselves with transcribing any passages from the works in this controversy, we cannot resist selecting the following short paragraph:

'I should be happy to be informed, why this gentleman (Dr. Price), in his printed discourse, touches so lightly on the qualifications of a Prime Minister, that no particular designation of person is discoverable, though, in the delivery of his sermon, he was so pointed in his description of a Gambler—a Spendthrift—and an Infidel, that the audience immediately recognized the portrait of—Mr. Fox? Was my venerable friend apprehensive lest any of the Members of the Whig Club, or of the Constitutional Society, should advise a prosecution in the Crown Office!'

A short Reply to the Speech intended to be spoken by the Right Hon. C. J. Fox, in favour of the Repeal of the Corporation and Test Acts. 8vo. 1s. Stockdale.

We find nothing very able and pointed in this short reply: unfortunately too, it is a reply to what was not said, and we must dismiss it, as one of the numerous ricketty race of the once famous 'Anticipation.'

The Speeches of Lord North, on a Motion for a Repeal of the Corporation and Test Acts. 8vo. 1s. Walter.

Dean Swift's Tracts on the Repeal of the Test Act. 8vo. 1s. 6d. Walter.

Other republications sufficiently known and valued.

A Review of the Case of the Protestant Dissenters; with Reference to the Corporation and Test Acts. 8vo. 1s. 6d. Robson.

This pamphlet, it is said, was written in 1787, but printed too late for publication at that period. Though written seemingly in haste, and not highly polished in its language, it is, on the whole, a candid and able review of the 'case.' The author considers first the foundation of the claim, and next the different arguments in favour of the repeal, either as they are of a political or a religious complexion. If he had annexed the observations, which the late publications of some of the Dissenters might have suggested, they would have added to the force of his argument, where he endeavours to show, that their republican principles render the repeal of the test dangerous to the constitution. The answer to the argument, respecting the profanation of the ordinance from bishop Sherlock, is urged with great force and ability.

A Plea for the Sacramental Test, as a just Security for the Church established, &c. 8vo. 1s. Rivingtons.

This excellent work was first published in the year 1736: the circumstances and the state of the question are so much changed,

changed, that a small part of it is only applicable to the present times. The whole, however, displays strong sense, a sound judgment, and well connected argument.

Letters to the People of England, against the Repeal of the Test and Corporation Acts. 8vo. 1s. Bell.

The author displays, we think, more zeal than knowledge; more rancour than charity, and more florid declamation than sound argument.

Letter and Queries to Dr. Priestley, relative to the Principles of the Corporation and Test Acts. 8vo. 1s. Bew.

These Queries are shrewd and important: they chiefly relate to the political view of the question, and to Dr. Priestley's particular opinions, as well as in some instances to his intemperate language.

The Test Laws defended. — A Sermon preached at St. Philip's Church in Birmingham, on Sunday, Jan. 3, 1790. By G. Croft, D.D. 8vo. 1s. Baldwin.

We have good authority to support the opinion, that the pulpit is an improper place for the contests of party, and its purity is sullied by the language of controversy. If Dr. Croft had confined his views to the objection of the profanation, we should have listened to him with more complacency. We do not perceive that he adds any thing new to arguments often repeated; and his facts in the preface, though tinged with a little seeming prejudice, are much more valuable than his reasoning.

SUCH is nearly the evidence on both sides, so far as the different pamphlets, which after the most diligent search we have been able to procure, have informed us. If we found those in favour of the repeal too sarcastic, the others are undoubtedly too virulent; and truth often suffers in the hands of defenders, who have for a moment lost sight of candour and reason. In our review of the defenders of the test, we have seen much reason to doubt of the stability of the ground, which appeared at first a strong one; and, in the pursuit of the question, it will be necessary to show, that king William had really in view the repeal of the test act, and not the pains and penalties only; that the act withdrawn from the table of the house of lords, in the time of Charles II. related to the repeal of the test. Another part of the answer, very ably urged, is also of importance; that if there were no established church, there would be great danger in the different sects contending for pre-eminence. Whatever may appear to be the case in Holland or America, the late conduct of the Dissenters has made us seriously apprehensive of danger in this situation. The connexion between church and state, as it has been usually explained, may be objectionable; but, as we have had occasion to consider the subject,

ject, in reviewing the pamphlet on 'the Spirit of the Constitution, and that of the Church of England compared,' we think there is no little force in the argument. On the whole, we are fully of opinion, that the repeal is at this time inexpedient; and it will depend on the conduct of the majority of the Dissenters, whether it will be found admissible at a future period. With the state of France before our eyes, innovation would be madness, for, though freedom will in the end prevail, it must be purchased probably by years of anarchy and distress. Liberty, it may be justly said, cannot be bought too dear, but we ought not surely to encourage the danger, when we have in view no such reward. What is the object now to be obtained? That persons, whose respectability and general importance we may safely allow, and can cheerfully bear witness to, be admitted to some public offices of trust and honour. The end is certainly of importance; and, at first view, every one would join in the wish. But when, on the other hand, it be considered that this is no new exclusion; that the Dissenters have assumed their stations in society, and followed their own opinions, with this disqualification in their view; that neither opulence, respectability, learning, or abilities are exclusively confined to their society; that persons, at least as well qualified for the different offices abound; and that there is some reason to fear, from their political opinions, that the constitution, under which the nation has so long flourished, and which has been the admiration of the whole world, may be in danger from the indiscriminate admission contended for, every impartial person must conclude, that the late decision was wise and judicious.

The Debates in the House of Commons, on the Repeal of the Corporation and Test Acts. 8vo. 1s. Stockdale.

The Debate in the House of Commons on the Motion of Mr. Fox, for a Repeal of the Corporation and Test Acts. 8vo. 1s. Walter.

These reports appear to be authentic; and it is unnecessary to enlarge on what has been the subject of general attention, and brought within the reach of every person through the medium of a newspaper.

A Collection of Testimonies in favour of Religious Liberty, in the Case of the Dissenters, Catholics, and Jews. 8vo. 1s. 6d. Johnson.

Our author has brought into one view whatever has been written in favour of religious liberty; or rather has collected the most popular extracts from different works and speeches on this subject. The only original article is on the Jews; it is historical, and relates not only to the 'pains and penalties' laid on them by the legislature, but the different attempts made to relieve them. This part of the work seems to be executed with accuracy and ability.

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A Controversial Letter of a new Kind, to the Rev. Dr. Price, from a Clergyman of the Church of England. 8vo. 1s. 6d. Stockdale.

Observations on Dr. Price's Revolution Sermon. 8vo. 1s. 6d. Stockdale.

These works are connected only remotely and incidentally with the controversy on the test act. The first is a mild expostulatory letter on the sermon of Dr. Price, as improperly introducing political subjects into the pulpit, and speaking of the king with too little respect. There is scarcely any novelty in the substance or in the manner: the author writes with temper and candour; he is content 'to dwell in decencies for ever.'

The second is a work of greater ability and importance. Dr. Price is reprehended with temper, but with severity, for his observations on the late revolution in France. If we survey only the present moment, the scene is gloomy and destructive. Anarchy, 'a fouler fiend than despotism,' is the principal figure in the group; and in the back-ground is an exhausted treasury, insufficient finances, a mouldering commerce, and a mutilated empire. Is this the picture to inspire rejoicing and triumph, to entice us to emulate the glorious conduct which has occasioned it? is this the picture held out to countenance innovation, and to encourage the dreams of visionary speculators? It is well contrasted by the author with our own conduct at the revolution.—The remarks on the other part of the sermon appear equally able and acute; the test act and the attempts to procure its repeal are but shortly noticed, nor do we perceive that this part of the subject is greatly elucidated by our author's labours.

P O E T R Y.

Exalted Affection; or, Sophia Pringle. A Poem. By the Rev. W. Cole. 8vo. 1s. Printed for the Author.

The heroine of the tale was tried and condemned about a year or two since for forgery. Mr. Cole assures us, 'she was offered free pardon on the condition that she impeached her accomplice—her lover.' But this she refused to do, and was executed according to her sentence. Our author's arguments, and her own contrivance for averting or postponing that fatal event, will, we fear, in spite of poor Sophia's melancholy situation, and his talents for the pathetic, of which he evidently appears to have no contemptible idea, excite more mirth than sadness.

'Yet, the first man death-sentenc'd, did not die,
Who, spurning justice, pen'd the pregnant lie;
On him new life did royal mercy beam,
Shov'd * by the law, nor press'd its fierce extreme:
Let the first female-forgers then go free,
As first,—ah! then, Sophia, why not thee?

* 'Offence's gilded hand may shove by justice.' Hamlet.

No!—the black word's irrevocable doom,
 Seals thee for shame, and antedates thy tomb.
 Yet, yet, thy last † weak effort of despair,
 Pleads a fond mother's embryotic care:
 In vain!—no ‡ *heav'n-born* olive-branch will lend
 Its § transient aid, or infant twig extend
 O'er mis'ry's torrent, help distress beneath,
 And for a while suspend Sophia's death.
 Ah, no!! the matron-verdict stands confest,
 Denies the weak pretence, and—weeps—the rest.
 And yet thou prayest!—

This, to be sure, is very wonderful! but not half so wonderful as four lines consisting entirely of asterisks in her subsequent *speech*; which the author calls, and gives us Thomson's authority for it, *expressive silence*!

Verses on the Benevolent Institution of the Philanthropic Society.
 By the rev. W. Lisle Bowles. 4to. 2s. Dilly.

The benevolent and poetical encomiast of Mr. Howard has here stepped forth in the praise of an institution whose design must forcibly strike every lover of humanity. The philanthropic society was instituted in 1788, for the prevention of crimes, by seeking out, and training up to virtue and industry, the children of the most abject and criminal among the vagrant and profligate poor. To snatch from destruction those unhappy infants, who by their birth seem marked out for infamy and wretchedness; and who, fostered by poverty and ignorance, contract an early insensibility to every duty and affection of life: to impress their minds with sentiments of virtue and religion; to teach them a respect for themselves, a reverence for their Maker, and a sense of the mutual offices and obligations of mankind; to make them honest, obedient, and useful members of society; to hold out to them fairer views and prospects in this life, and to set before them the hopes and promises of another; is a design of such exalted benevolence, as well deserves the noblest panegyric. These objects the reader will find described in the following lines, which the author has put in the mouth of Charity:

'Come hapless orphans, to despair allied,
 Where e'er poor friendless wretches, ye abide
 The pelting world, the bleak and angry sky,
 Th' oppressor's scourge, the proud man's contumely;
 Come hapless orphans! nor when youth should spring
 With ardent hope as on an eagle's wing,
 Shall ye be left unpitied on the earth,
 Whilst Folly flutters by, and piping Mirth.

† 'She pleaded a maternal concern.'

‡ 'Children like olive-branches,' &c. Psalm cxxviii.

§ 'It could save her but a short time.'

|| 'The jury allowed not her plea.'

Children, beneath a ruffian father bred,
 Who never saw a tear of pity shed;
 Or climb'd a mother's knees with fond delight,
 Or lisp'd your little prayer of peace at night:
 Orphans, for whom, all wretched as ye slept,
 No meek affection ever watch'd and wept;
 For you, fair Hope, all beautiful as the morn,
 And Love and smiling Industry, be born!
 Your frozen hearts shall feel th' awaken'd flame
 Of virtuous joy, and thy unwonted name,
 Fair Friendship! hail, and all those sacred ties
 That bind the world in mutual charities.'

The author, in this poem, as well as in the one addressed to Mr. Howard, has ventured to deviate from the established rules of his predecessors, of making the sense end with the second line of every couplet, and we think, with success. What is here lost in harmony, is compensated by variety of pauses, and by strength and manliness of diction. The structure of the versification and the combinations of the words, in many places, reminds us of the best parts of Milton's sonnets. Here are some passages rather obscure, and frequent faults of inaccuracy; but, on the whole, Mr. Bowles appears to possess every essential requisite of a poet.

Poetical Essays. By a Young Gentleman of Hertford College, Oxford. 4to. 2s. 6d. Rivingtons.

The reader will not be led to expect any thing extraordinary in poems announced to the world as 'the amusements of leisure hours, taken up merely as a relaxation from severer studies;' and he will not find himself mistaken. The author expresses some suspicion 'that they probably abound with many puerilities;' and his conjecture is likewise true. He pleads his youth as a palliation for them; an excuse, we fear, scarcely sufficient to vindicate his presenting them to public notice. We are not, however, disposed to act with severity, but to 'soften the frowns of criticism.' Several marks of genius are discernible: when time shall have matured the writer's judgment, we doubt not but that in some future performance he will merit and acquire approbation.

Epistle in Verse, to his most Serene Highness the Duke of Orleans. 4to. 1s. Walter.

We will not apply to the noble personage who is the subject of this poem, the well-known maxim, that

'Praise undeserv'd is censure in disguise:'

yet we hesitate not to affirm that exaggerated encomiums and indiscriminate praise is no praise at all, at least as bad as none. We have heard, that by means of a chemical process, a mixture composed of different liquids of the most brilliant tints, will, when shaken together, appear a pale discoloured mass. An accumulation

cumulation of encomiums, injudiciously blended together in a panegyric poem, will have somewhat of a similar effect on the mental, as that on the corporeal eye. Exclusive of the fault which we allude to, namely, that the praise is too exuberant and not sufficiently appropriate, we have little to object to this poem: the diction is polished, and the numbers smooth and harmonious.

The Blunders of Loyalty, and other Miscellaneous: being a Selection of certain Ancient Poems, partly on subjects of Local History. Together with the Original Notes and Illustrations, &c. The Poems modernised by Ferdinando Fungus, Gent. 4to. 1s. 6d. Murray.

The humour of these poems is of so subtle a nature, as to evaporate without leaving a trace behind; or, perhaps, like that very volatile poison mentioned by the fanciful writers on sympathy, is attracted only by congenial spirits. In truth, we have not been able to discover it; but we would not deter any more adventurous knight from endeavouring to achieve the adventure. We may say with more confidence, that the feigned antiquity of the poems is not skilfully managed; for while they are allowed to belong to the eighteenth century (the author writes for posterity), the annotations, if they are in the language of any given æra, must at least be that of the fourteenth century.

D I V I N I T Y.

Considerations upon the Use and Abuse of Oaths judiciously taken; particularly in respect of Perjury. By the Rev. R. P. Finch, D. D. 8vo. 6d. Rivingtons.

The rev. author of these Considerations insists, with great judgment, on the importance of administering oaths with solemnity, towards establishing their influence on the mind. He very justly imputes the crime of perjury to the frequency of common swearing, which destroys all reverence for a solemn appeal to the great Author of nature; and it is not to be doubted, that the judicial mode of administering oaths is far from being well calculated to enforce these sacred obligations. Dr. Finch thinks that perjury, on account of its atrociousness and fatal consequences, ought to be punished with death.

Annotations upon Genesis, with Observations doctrinal and practical. By the Rev. Thomas Harwood, late of University College, Oxford. 8vo. 5s. Boards. Leigh.

The smallest attempt to elucidate what is obscure, or to display with more lustre the beauties of the sublime, will ever meet with approbation; and from the useful labours of the annotator, literature has often received more benefit than from the ponderous volumes and insipid compositions of dullness and ignorance. In the work now before us, we find the quintessence of whatever has been written by ancient as well as by more mo-

dern commentators, on the first book of the Pentateuch; and the judgment and laudable industry of Mr. Harwood have reduced, within the compass of a few pages, explanations which the more laborious theologists find discussed with prolixity. The quotations of similar passages and collateral expressions, with which our author has enriched his Annotations, are pretty numerous, and it is not the smallest part of his merit, that they are not only judiciously chosen, and extremely apposite, but that they are drawn with great fidelity and correctness. It may, however, be worth while to mention, that it would in some small degree have added to the value of the Annotations, if Mr. Harwood had been more full in his comparison of manners and customs. A wide field is open for the diligent enquirer; and when he has viewed the primitive ages of mankind, as described by the pen of Moses in the book of Genesis, he naturally turns his eye towards the rites and ceremonies of heathenism, and calls for farther information from the historical records of uninspired writers.

N O V E L S.

Julius; or, the Natural Son, translated from the French. 2 Vols. 12mo. 5s. Ridgway.

Julius is the victim of sensibility: it seems to be his lot to be always in agonies or in raptures, and each are excited by causes which we think (but perhaps we are cold speculators) are unequal to the effect. He is a natural son, and in search of his mother and a twin-sister. In his peregrinations he falls in love with his mother before he discovers his relationship; and in the course of the events has a child by his sister. A monastery of Carthusians is represented also as so near to a nunnery that Julius can scale the wall and even bring his sister to his cell without discovery, till the crying of the child reveals to a neighbouring monk, through a *thin partition*, the secret. All this may be natural, but it is foreign to our nature and inconsistent with probability. In other respects the novel is amusing, and the author seems to have had Werter in his eye, though he does not proceed to suicide.

De Montmorency. A Novel founded on a recent Fact, interspersed with a Translation of an Original Manuscript found in the Bastile. 2 Vols. 12mo. 5s. Barr.

This is a pleasing little story, and, unlike the usual novels, the hero and the heroine are left in possession of their mutual affections with only a competency. The conduct of the governor to prisoners in the Bastile is described with accuracy, and the treatment of the prisoners in that fortress well related. The author seems to have drawn his stores from faithful sources. That the manuscript was found there, or that De Montmorency was really confined, the credulous only will believe: frequent stories of that kind have rendered us a little sceptical. In the conduct

conduct of the narrative, we could wish that his deliverance had been owing to the faithful generous affection of Elise; or that the whimsical old gentleman, whom he met at his pretended patron's, had been brought more forward as his benefactor. If the author wished to describe the feelings of prisoners at the moment when they were unexpectedly delivered by the destruction of the fortress, his powers were too weak to render it striking:

—nervi

Deficiunt animique —

Arulia; or, the Victim of Sensibility. A Novel. By a Young Lady. 2 Vols. 12mo. 5s. Lane.

An amusing little love-story, where the heroine dies from excess of sensibility; but she who could bear a separation from her lover on account of a scruple of honour, and see the friend to whom he sacrificed his pretensions die, would not probably have felt so much from the distress of a brother. Perhaps the constitution, weakened by former trials, might want little additional force to yield entirely. But besides this and a few other improbable circumstances, there are some passages, we allude particularly to the story of Jennet, that we should not have suspected from the pen of 'a young lady.'

Blanfay; a Novel taken from the French. By the Author of Victorina, Louis and Nina, &c. 2 Vols. 12mo. 5s. Lane.

The tale is interesting, and in the observations there is something singularly naïve and amusing. Perhaps the characters and the manners, copied from nature in a different country, may render this work less generally pleasing. If the proper allowances are, however, made, we think *Blanfay* will stand high in our catalogue of novels. *Victorina*, mentioned in the title-page, we suspect to be a later work; we do not recollect having seen it in an English dress.

Raynsford Park. A Novel. 4 Vols. 12mo. 12s. Kearsley.

We felt ourselves occasionally interested in this story, which, though written with more elegance than usual, is drawn out too far, and extended to a tiresome length. When we reflected on it, however, we found nothing artful in the series of adventures, no new characters, nicely discriminated personages, or uncommon situations. If it be, therefore, interesting, it must be owing to its general merit, and we fear it will be difficult to raise it higher in the scale of excellence.

MISCELLANEOUS.

The Confidential Letters of Albert, from his first Attachment to Charlotte to her Death. From the Sorrows of Werter. 12mo. 3s. Robinsons.

Albert was the husband of Charlotte in the seducing, but pernicious, novel of the 'Sorrows of Werter.' The popularity of that

that work has been the origin of letters from all the different personages: those from Albert were only wanting to fill up the number. The present work is, like the others, interesting and palliative. The character of Albert is well supported, and he rises a little above the harsh unfeeling monster which the jealousy rather than the judgment of Werter described.

Painting Personified; or, the Caricature and Sentimental Pictures of the principal Artists of the present Times fancifully explained. By Alex. Bicknell, Esq. 2 Vols. 12mo. 6s. Baldwin.

The author follows Sterne, who translated with some success, with humour, with sensibility, and pleasantry: he translated not from other languages, but from looks, words, and attitudes. Mr. Bicknell looking at a print-shop, thought he could do the same, forgetting that it was the bow of Ulysses, and that he was only a Hylas. Indeed he made one mistake in the threshold: a picture represents only the transactions of a moment; yet he not only relates from this moment, the eventful history of each life, but even traces 'Cassio's kisses on the lips' of his Desdemona. The artifice is too glaring to be for an instant endured. We shall leave him to collect his portion of fame, his laurel wreath from his 'esteemed publication;' for we are obliged to remark, that we perceive only an affectation of sentiment, the semblance of reflection occasionally appearing through many insipid pages.

An Historical Sketch of Prerogative and Influence. In a Letter to a Friend. Small 8vo. 1s. Robinsons.

The author of this little tract, after stating the power which is necessarily annexed to the executive part of government, proceeds to examine in what degree it has hitherto existed in this country, under the form either of prerogative or influence. He clearly evinces from historical documents, that, except under princes of slender capacity, or such as were restrained by aristocratical combinations, the prerogative continued stretched to a most dangerous extent, from the time of William the Conqueror to the Revolution in 1688. From the latter of these periods, which defined, and reduced the prerogative within much narrower bounds than formerly, he dates the commencement of influence; and this likewise, though, from its nature, it cannot be so easily traced, he seems inclined to think has been ever since in a state of progression. Influence, however, being naturally attached to the executive power, under every form of government, cannot justly be considered as prejudicial, unless when exerted to the diminution of public liberty. It is even easy to suppose cases, in which the interposition of influence may be necessary for preserving the balance of the constitution. We wish that the author, who has, in general, treated his subject with much discernment and just observation, had extended his reflections to occurrences of this kind, as he might thence have been enabled to define the respective limits

of undue and constitutional influence, which, at present, he has left not only undetermined, but unnoticed.

Impartial Thoughts upon the beneficial Consequences of Inrolling all Deeds, Wills, and Codicils, affecting Lands, throughout England and Wales. By Francis Plowden, Esq. 8vo. 2s. Brooke.

In this very judicious and learned performance the author points out the inconveniencies arising from the present registering acts for the counties of York and Middlesex, and strongly recommends an universal inrolment of deeds and wills affecting land throughout the kingdom. The present acts require only the heads or particulars of a deed to be registered in those counties. But our author contends, and we think successfully, that the whole of every conveyance should be inrolled in every county, and become a matter of public notoriety. The late judge Blackstone, speaking of the registering acts, observes, that however plausible these provisions may appear in theory, it hath been doubted by very competent judges, whether more disputes have not arisen in those counties by the inattention and omissions of parties, than prevented by the use of registers. Had the learned judge lived to peruse the performance before us, pointing out the source of the inconveniencies, and recommending an inrolment of the entire deed, we think he would have seen reason to alter his opinion. Our author introduces into this work a variety of miscellaneous, but sound law-learning, arising incidentally out of his main subject. We shall not enter into a detail of these points, but strongly recommend the whole to the perusal of every student of the law and every member of the legislature; indeed to every other person who wishes to become a competent judge of the subject. Mr. Plowden says that before he published this plan, he laid it before all our judges and law-officers, most of whom expressed their strongest approbation of it, and a wish to see it carried into execution. In the course of the performance he introduces a draught of a bill, such as he would wish to have passed.

After what we have said, we trust our author will excuse us if we suggest one objection, to which he has not adverted, or which at least he has not obviated. The welfare of a commercial country must depend entirely on the prosperity of its manufactures and trade. Whatever, therefore, has the least tendency to throw impediments in the way of new attempts, either in commerce or manufactures, ought to be critically examined and attended to. As the law now stands, a manufacturer or merchant, possessed of landed property, will take up a sum of money on his estates, because he can do it secretly, and employ it in any promising scheme that may present itself to his view; with a reliance on being able to pay off the incumbrance in a short time. But should every deed become necessarily public, he would be deterred from the design through a regard to his commercial character and credit. This reasoning applies at this time, when we are become so peculiarly a commercial people, though

though it did not formerly, when Mr. Plowden so much insists that all deeds effecting landed property were publicly known. We do not advance this argument as sufficiently strong to overthrow the whole mass of our author's reasoning, but at least to draw his attention to an objection which we think of some importance.

The Principles of Moral Philosophy investigated, and briefly applied to the Constitution of Civil Society, together with Remarks on the Principle assumed by Mr. Paley as the Basis of all Moral Conclusions, and on the other Positions of the same Author. By Thomas Gisborne, M. A. 8vo. 3s. 6d. Boards. White and Son.

We have perused with pleasure this sensible treatise, which, as the author informs us in the preface, was occasioned by an appointment which he understood to have taken place in the university of Cambridge, that candidates for the degree of bachelor of arts should be examined in the elements of moral and political philosophy. It is of the utmost importance to society, as well as to the peace of individuals, that these principles, which are marked out as the criterion of moral duty, should be fair, undisputed, and unobjectionable. Mr. Paley's performance has acquired so much celebrity, that if it contained any errors, or inculcated any false principles on the mind, the evil would be incurable, when tolerated by public ignorance, and countenanced by partiality. It was this very laudable zeal in the discussion of truth which induced Mr. Gisborne to publish his Remarks on the Principle, which the author of Elements of Moral and Political Philosophy wished to establish as the foundation of all the conclusions of morality. He has examined the doctrine of general expediency with that impartiality and candour which becomes a sober enquirer after truth, and the diffidence with which he enters the field against the chancellor of Carlisle may be alledged as a very flattering proof of his sincerity and of his good intentions. To those who have read the work of Mr. Paley, this treatise can be no unsuitable companion. It is necessary to proceed with caution, and reflect with impartiality, without allowing the weight of a name to have any other influence than to guard against drawing conclusions with too much precipitation.

Reflections on the present State of the Slaves in the British Plantations, and the Slave Trade from Africa. 8vo. 1s. Baldwin.

The author reviews the various arguments which have been employed in favour of and against the abolition of the slave-trade. His language rises a little too often beyond humble prose; but his remarks on the propriety of instructing the slaves in the tenets of Christianity, by properly educating a few of their most promising children, is benevolent and truly pious. We hope it will obtain some attention.

